BRINGING SPIRITUAL TRANSFORMATION AND SOCIAL RELIEF TO HAITIANS: A HOLISTIC SHORT-TERM MISSIONS APPROACH

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

DANIEL N. AUGUSTE

JANUARY 2022

Copyright © 2022 by Daniel N. Auguste. All Rights Reserved.

To my wife Rose and children Danessy and Danika; my sisters Francesse Auguste Robar, Herodia Auguste; my brother, Rev. Ezechiel Auguste; who has been my cheerleader throughout the long study process.

A special thanks to Rev. Dr. Denise Myers, Rev. Adeline Dajuste, Rev. Myrlande Desrosiers, and Prof. Kwasi Sarkodie Mensah, Ph.D., for their active support in the completion of this thesis-project.

A special thanks to my big supporters: Revs. Paul & Mireille Daniel; Revs. Drs Othon & Marie-Lourdes Noel; Revs. Drs & Thomas & Esther St Louis; Revs. Amos & Marie-Ange Jean-Philippe; Rev. Dr. Ricardo & Yanick Bonachy Thelemaque II; Rev. Lucien & Mrs. Marie Myrthil; Rev. Dr. Delinse & Mrs. Gladys Jean; Rev. Paul & Mrs. Mimose Francois; Rev. Jephtet & Mrs. Rose Rosme; Rev. Jean and Mrs. Clemene Joseph; Rev. Guival & Esther Mercedat; Rev. Joseph & Mrs. Marie Lys; Rev. Dr. Josue & Nicole Matthieu; Rev. & Mrs. Renaud Dumont; Rev. Joseph Michelet & Dieumene Dumornay; & Rev. Dr. Soliny & Emmeline Vedrine;

May God bless you all!

A special thanks to my editors: Meredith Conrow and Julia Perry.

"When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.

"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry, and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry, and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

"They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

"He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.'

"Then they will go away to eternal punishment, but the righteous to eternal life." (Matt. 25:31-46).

CONTENTS

ABSTRACT vi

Chapter

1. THE PROBLEM AND ITS SETTING 1
2. BIBLICAL AND THEOLOGICAL FOUNDATIONS: THE MISSION OF THE KINGDOM OF GOD 26
3. LITERATURE REVIEW 54
4. PROJECT DESIGN 78
5. OUTCOMES 89

Appendix

A. INTERVIEW QUESTIONNAIRES: THE MISSIONARY TEAM MEMBERS 105
B. ENTREVUES : PERSPECTIVES DES PASTEURS LOCAUX D'HAITI 106
C. DRAFT OF HOLISTIC MISSION GUIDEBOOK 108

BIBLIOGRAPHY 171

VITA 178

ABSTRACT

This thesis-project contains step-by-step biblical, theological, and practical approaches to bringing short-term missions that are spiritually and theologically transformational and socially and physically impactful to the Haitian people. This work provides research-based and experimental reasoning why an impoverished and struggling community needs to receive social services from foreign missionaries just as they need to receive the gospel of Jesus Christ. This work aims to bring awareness to short-term mission leaders that spiritual and material needs are equally important in serving people living in a challenging economic state.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

The country of Haiti occupies the western three-eighths of the island of Hispaniola in the Caribbean. It is approximately 10,714 square miles and, as of 2018, has a population of just over 11 million. Over the last quarter-century, Haiti has been through many challenges that have gravely affected the social landscape. Even before a 7.0 earthquake hit the island in 2010, the situation was in terrible shape financially, economically, and politically.

Historical Overview

Beginnings

In 1492, Christopher Columbus landed on an island in the Caribbean, claimed it for Spain, and gave it the name Hispaniola. In 1697, Spain ceded the western part of Hispaniola to France, and that portion of the island was renamed Saint-Domingue. Saint-Domingue was very profitable to France. "Considered France's richest colony in the eighteenth century, [what is modern-day] Haiti was known as 'the pearl of the Antilles.'"[1] With slave labor, the western third of the island became increasingly attractive to French masters. The masters controlled imported African slaves with an iron fist. The white masters profited from slavery in fulfilling their economic aspirations for nearly a century.

The slaves decided they could no longer bear these extreme inhuman conditions. They rose under a self-proclaimed leader by the name of Toussaint Louverture, took arms, and

1. "Haiti: A Brief History of a Complex Nation," University of Kansas Institute of Haitian Studies, accessed September 6, 2020, https://haitianstudies.ku.edu/haiti-history.

started a revolution to regain their freedom and God-given human dignity. As they set themselves to become a free people, with a republic social status, a military force, and political organizations, they experienced a long resistance and bloody struggles against white masters that went on for years.

In August 1793, slavery was abolished in Saint-Domingue, and Toussaint Louverture emerged as the leader of the free blacks. As the first undisputed leader since the abolition of slavery, Louverture, "in a conciliatory approach, reached out to the United States and Britain to secure colonial trade and commercial agreements."[2] Louverture, the main independence hero and leader of the insurgency, was an open-minded leader and tried to reach out to as many world leaders as possible to ensure that Haiti, a new state with a new name, started on the right foot. Louverture was later tricked into captivity and shipped to France, where he died in 1803.

In 1803, after the defeat of one of the most powerful armies in the world—Napoleon's army—and the death of Louverture, Jean Jacques Dessalines emerged as the new black republic's new leader. On January 1, 1804, Dessalines declared independence, and the former French colony of Saint-Domingue became the newly independent state of Haiti. The twelve-year struggle that led to this declaration of independence made Haiti the only successful slave revolt in history.[3] Haiti was "the world's first Black nation to be free, the first free country in Latin America, the first independent Caribbean state, and the second in the Western Hemisphere."[4]

---

2. David Nicholls, *From Dessalines to Duvalier: Race, Colour and National Independence in Haiti*, rev. ed. (New Brunswick, NJ: Rutgers University Press, 1996), 29.

3. Baron de Vastey, *The Colonial System Unveiled* (Liverpool, UK: Liverpool University Press, 2016), 1.

4. Harold Mitchell, *Caribbean Patterns: A Political and Economic Study of the Contemporary Caribbean*, 2nd ed. (New York: Wiley, 1972), 48.

After Haiti's long struggle for independence, many powerful western countries refused to recognize their freedom. Even most Latin American states refused to recognize Haiti's sovereignty for fear of retaliation from France and other powerful western nations. The French were so reluctant to recognize Haitian independence that "the French prime minister told the British ambassador that the black republic was a potentially dangerous example to the rest of the west Indian colonies and that France's hesitation in granting recognition had been due to a fear of establishing this example."[5] Countries like Russia and Great Britain did not recognize the independence and said they would not do so until the French did first. "France, England, Spain, and the United States may have been fighting each other [for a position as a superpower], but concerning Haiti, they were all united in thinking one thing—Haiti must fail."[6]

On April 17, 1825, the French were finally willing to negotiate with Haiti's government under the following conditions: "A hefty price of 150 million francs and reduced customs charges on French vessels to half that paid by other countries."[7] Many historians believe Haiti began its independence with a substantial indemnity and contracted a loan to pay its first installment of 24 million francs. It took Haiti 122 years to finish paying this debt of so-called reparation for land and slave labor removed from the white masters. Haiti had no financial means to pay this debt imposed on them. One could say that Haiti started its independence broke.

5. de Vastey, *The Colonial System Unveiled*, 9.

6. Reginald Mombrun, *Haiti: A Primer on its Revolution and Diaspora* (Durham, NC: Carolina Academic Press, 2015), 62.

7. de Vastey, *The Colonial System Unveiled*, 9.

A History of Infighting

On October 17, 1806, Emperor Dessalines was assassinated. Haiti split into two rival governments, neither of which could be said to stand in an exemplary relation to the revolutionary values of freedom and equality. Haiti had no preparation and no experience to lead after independence. In 1807, Henri Christophe declared himself king in the north, and Alexandre Petion led in the south. After Dessalines's assassination and the split of power, class division, and power struggles were rampant.

After Petition's death in 1818 and the death of Christophe two years later, Jean-Pierre Boyer ruled Haiti for 25 years. In 1822, Boyer invaded Santo Domingo and ruled the entire island of Hispaniola until the Dominican Republic achieved independence in 1844.[8] Under the occupation, Haiti mismanaged Santo Domingo with gross incompetence—lousy economics, corrupt politics, and harsh occupation, much like the way they ruled their own country after independence. History said that Boyer was not a progressivist leader and was hated by the Spanish of Santo Domingo as well as the Haitians (his own people); he was then deposed and later killed in 1850.

From 1888 to 1915, there were another two and a half decades of tragedy in Haiti. For 27 years, there were constant plots and revolts, foreign influences of various kinds, mounting financial pressures, humiliation by foreign powers, and the usual indifference to rural areas.[9] Haiti had not created any notable economic development since independence. It suffered from the inability of corrupt dictators to build a robust economy and create a social system that could improve lives.

---

8. Brian Weinstein and Aaron Segal, *Haiti: The Failure of Politics* (New York: Praeger Publishers, 1992), 19.

9. Weinstein and Segal, *Haiti: The Failure of Politics*, 28.

From 1911-1915, there was constant internal political unrest, including coups d'état, and chronic violence reached new peaks in Port-au-Prince. The social crisis was marked by extreme political instability and severe dictatorial repression. In the absence of unity between Haitians, and based upon the Monroe Doctrine, "On July 28, 1915, 350 white Americans landed on the edge of Port-au-Prince to begin 19 years of occupation."[10] Those 19 years of occupation did not change the economic, social, and political situation in Haiti.

For some, the American occupation was a humanitarian mission designed to bring order and economic progress out of chaos and bloodshed, mismanagement, division, and dictatorship. Other schools of thought saw the occupation as a cynical plot to make Haiti safe for U.S investment and commerce. In reading through history, Haiti shares the responsibility of a chaotic situation they helped create themselves.

Political instability and perpetual turmoil in Haiti resulted from cross-cutting cleavages and dichotomies that divided the Haitian people and undermined national unity. Class antagonisms were reflected in the divisions between the French-speaking and Kreyol-speaking populations, black and mulatto color distinctions, Roman Catholic and Voodoo religious groups, and African and Western cultural influences as well as in regional conflicts and power struggles. In a sense, these conflicts and divisions still constitute the total of the nation's domestic problems.[11]

10. Patrick Bellegarde Smith, *Haiti: The Breached Citadel*, rev. ed. (Toronto, ON: Canadian Scholars Press, 2004), 9.

11. Arthur C. Millspaugh, *Haiti Under American Control 1915-1930* (Boston: World Peace Foundation, 1931), 9.

Dictatorship Era

On October 22, 1957, Dr. Francois Duvalier, known as Papa Doc, took office at 50. He was probably the most brutal of all Haitian dictators and one of the world's most brutal dictators. He formed the Volontaires de la Sécurité Nationale (VSN) or National Security Volunteers and rounded up his critics, enemies, and innocent Haitians. The VSN operated like a gang, armed to the teeth and from whom no accountability was expected. They executed foes and innocent people alike, jailed thousands of dissidents, and exiled thousands of opponents and critics.

In 1964, Duvalier declared himself president-for-life. Upon his death, in 1971, he was succeeded by his 19-year-old son, Jean-Claude Duvalier, who also declared himself president-for-life; "the vote was 2,391,916 in favor, none against."[12] As he was known, Baby Doc remained in power until 1986, when he was forced into exile in France. Duvalier and his son led Haiti with an iron fist for a total of 27 years.

Modern Occupation: MINUSTAH

Due to Haiti's struggle to establish a democratic government since 1986, the U.S. Congress has supported various U.N. missions in Haiti. "Haiti is still occupied by foreign troops in the form of MINUSTAH, the United Nations Mission of Stabilization in Haiti."[13] However, after each U.N. peacekeeping mission brings relative law and order, political instability begins again when they leave the country. Haiti's political process is hugely

12. Herbert Gold, *Haiti: Best Nightmare on Earth* (New Brunswick, NJ: Transaction Publishers, 2001), 170.

13. Justin Podur, *Haiti's New Dictatorship: The Coup, the Earthquake, and the UN Occupation* (London: Pluto Press, 2012), 3.

complicated, with over 200 political parties, most of which participate in presidential and legislative elections. This is in addition to foreign powers that influence every step of the political process.

Despite MINUSTAH, Haitian political infrastructure has proven to be very fragile and corrupt, and the peacekeeping missions sometimes add to the problem. With the presence of the U.N. peacekeeping mission, widespread sexual abuse took place. Many young Haitian girls were impregnated by the peacekeeping agents, all of whom will have fatherless children. A cholera outbreak began in October 2010 when a flawed sanitation system at a U.N. peacekeeper base contaminated Haitians' drinking and bathing water.[14] Nearly 800,000 Haitians were infected, and more than 9,000 died.[15] Haitians and observers have criticized MINUSTAH for inadvertently introducing the deadly epidemic. In August 2016, then-U.N. Secretary-General Ban Ki-Moon said that the U.N. had a "moral responsibility to the epidemic victims" and proposed a $400 million cholera plan.[16] However, "The U.N.'s $400 million cholera plan still has not been fully funded or implemented. As of February 6, 2020, international donors had pledged only $20.5 million to the fund."[17]

14. Randal C. Archibold and Somini Sengupta, "U.N. Struggles to Stem Haiti Cholera Epidemic," *The New York Times*, April 19, 2014, accessed September 6, 2020, https://www.nytimes.com/2014/04/20/world/americas/un-struggles-to-stem-haiti-cholera-epidemic.html.

15. UN News, "UN's Ban Apologizes to People of Haiti, Outlines New Plan to Fight Cholera Epidemic and Help Communities," December 1, 2016, accessed September 6, 2020, https://news.un.org/en/story/2016/12/546732-uns-ban-apologizes-people-haiti-outlines-new-plan-fight-cholera-epidemic-and.

16. UN News, "UN's Ban Apologizes."

17. Maureen Taft-Morales, "Haiti's Political and Economic Conditions," Congressional Research Service, updated March 5, 2020, accessed September 6, 2020, https://fas.org/sgp/crs/row/R45034.pdf, 7.

Current Social Challenges

"Haiti's poverty is massive and deep."[18] According to a recent report by the World Bank,

> Haiti is the poorest country in the Western Hemisphere, with a Gross Domestic Product (GDP) per capita of $756 in 2019 and a Human Development Index ranking of 169 out of 189 countries in 2019. A child born today in Haiti will be only 45% as productive as an adult if he/she enjoyed full education and health. The latest official poverty estimated (2012) suggested that over 6 million Haitians lived below the poverty line of US$2.41 per day, and more than 2.5 million fell below the extreme poverty line of US$1.12 per day.[19]

Income disparity in Haiti is among the worst in the world. According to The World Bank, "The Gini coefficient, which measures inequality of income, has been constant since 2001 at 0.61. This means that Haiti is still the country with highest income inequality in Latin America and the Caribbean and one of the world's most inequitable countries."[20] The World Bank notes that when the level of inequality is as high as Haiti's, economic growth's capacity to reduce poverty approaches zero.

Compounding the poverty issue is corrupt government leaders. A Congressional Research Report from March 2020 notes,

> Widespread corruption depletes funds intended for government institutions and public services. A Haitian Senate investigation alleged that government officials had mismanaged almost $2 billion dollars between 2008 and 2016…. [I]n May 2019, Haiti's Superior Court of Auditors alleged that [current President Jovenel] Moïse and other officials embezzled millions of dollars. The government was supposed to have used

18. Taft-Morales, "Haiti's Political and Economic Conditions," 2.

19. The World Bank in Haiti, "Overview," last updated May 1, 2020, accessed September 6, 2020, https://www.worldbank.org/en/country/haiti/overview.

20. Mary Barton-Dock, "Haiti 2030: A country without extreme poverty," July 15, 2014, accessed September 6, 2020, https://www.worldbank.org/en/news/opinion/2014/07/16/haiti-2030-un-pays-sans-pauvrete-extreme-catastrophes-naturelles.

those funds for improving infrastructure, including restoring ministry buildings destroyed by the 2010 earthquake, and health and education programs for Haiti's poor.[21]

Additionally, gang activities have become a profitable enterprise in Haiti. Many business people with connections, power, and wealth have their gang organizations working for them. In early 2020, it was widely reported in the Haitian press that some lawmakers have close connections and give material support to powerful gang leaders presently jailed. According to observers and Haitians, the gang problem has become the most difficult to solve than Haiti's other problems.

On top of all this, more than 96% of the population of Haiti "remains highly vulnerable to natural hazards, mainly hurricanes, floods, and earthquakes," and each natural disaster exacerbates health issues the Haitians already face.[22] With inadequate water systems and many refugees still crammed together in unsanitary conditions, diseases spread rapidly. The Center for Disease Control and Prevention (CDC), in a report in 2014, said, "Haiti has the highest HIV prevalence rate in the Western Hemisphere (2.2%), with an estimated 120,000 persons living with HIV/AIDS."[23]

January 2010 Earthquake

The violent earthquake that shook the whole republic on January 12, 2010, was the most powerful earthquake to hit the country in 200 years—overall damage and losses were estimated at 7.9 billion USD, which is just over 120% of the country's GDP in 2009. The negative effect

21. Taft-Morales, "Haiti's Political and Economic Conditions," 8.

22. The World Bank, "Overview."

23. Global Health, "One Year Later: Haiti Public Health System Rebounds with Help from US, Other Partners," CDC.gov, September 22, 2015, accessed September 6, 2020, https://www.cdc.gov/globalhealth/countries/haiti/stories/haiti_public_health_system.html.

of the destruction made the situation worse, and it has continued to worsen through tod today and continues to be felt among the community. The damage caused by the quake included the collapse of schools, government buildings, and hospitals, with the destruction more widely felt in Port-au-Prince, the crowned capital city of more than two million people. Many mission agencies responded to the devastation with great care and compassion. Ten years later, we have the opportunity to evaluate the care which was provided and assess whether it best met the needs of the Haitian community.

Post-Earthquake Reality

Haiti has been ravaged by many natural and human-made disasters. Many families at the epicenter of the quake lost everything that they had—their homes, church buildings, schools, and hospitals. The earthquake annihilated many state and federal buildings, historical buildings, offices, including the national palace. Many churches lost their worship buildings, and congregants were forced to remain at home because they no longer had a place of worship. Others lost their loved ones, all their possessions, cars, and businesses. Even their hope vanished. All that they had, in a matter of seconds, was wiped away. After the earthquake, the needs faced by the people accelerated. Consequently, the need for social care grew rampantly as well.

So how did the world react to the urgent needs of Haiti? On March 31, 2010, at a major conference in New York, pledges of assistance flowed in from international and national institutions, individual governments, civil society groups, and school children. An estimated $5.5 billion was earmarked for 2010 and 2011. For instance, the European Union (EU) pledged

to Haiti $1.667 billion, Ireland offered $17.5 million, Italy $54.5 million, and Spain $467 million.

But where did all that financial support go? It may not have reached the neediest and most affected by the disaster because corruption is rampant in Haiti's politics. When nongovernmental organizations (NGOs) and the corrupt leaders fail the population with aid distribution, foreign missionaries—namely Evangelical leaders and churches—through short-term missions may step in and help the aid reach the population directly. The Church must make a difference through missions and support Haiti during this existential, social, and spiritual threat. Indeed, Haiti needs substantial support of all kinds to cope with such deadly devastation. Indeed, the world can continue to provide tangibly for Haiti, but ultimately, to see a paradigm shift occur, it is the Church's responsibility to use the Bible effectively to inspire change—for local mission boards and international missions groups to be agents of that change and continue to spread the love of God in and amongst one of the poorest nations in the world.

The advocacy for another paradigm in conducting missions stems from the current social issues faced by the vast community. What can be done? No short-term mission organization has much to offer in terms of remedies for Haiti's government's absolute failures and the near-total destruction of the main city (Port-au-Prince) caused by the earthquake. However, we have alleviated some concerns among a few local churches during our short-term mission trips through teamwork. Our travels have helped the Haitian clergy, brothers, and sisters, as well as non-believers alike. Our short-term team members worked in reconstruction, clean-ups; we also provided hot meals, health screenings, we distributed over-the-counter medications to everyone on all the construction sites. We fed them spiritually and physically and assisted them with the resources of our wealth.

If missionaries go to Haiti and all that they have to provide is a speech from the gospels, many hearers' pains and sufferings would not be alleviated. The preaching of the gospel needs to be coupled with real actions from the heart. The paradigm can shift when the missiological approach is biblically and theologically holistic.

Defining Mission

There are many different views, opinions, and definitions of the term ‘mission’ and its role in the church of Jesus Christ. How should the church best articulate biblical and theological values as it fulfills its mission in a war-torn and broken world—a world rent asunder by natural disasters like earthquakes, volcanoes, hurricanes, and tsunamis, and ravaged by health epidemics like Ebola, cholera, HIV/AIDS, malaria, and COVID-19? In this section, an extensive definition of the term mission will be provided. When missions are defined objectively, biblically, and theologically, the church’s calling and effort will more effectively address the needs of the people of God.

This chapter will distinguish between mission (singular) and missions (plural). Both terms are intertwined but have significant nuances, and this section clarifies them. Additionally, the next section will define short-term missions based on personal experience serving in Haiti and utilize insights from various authors who have written about missions and provide the most accurate definition.

Several definitions have been ascribed to the term mission. First, the mission is a mandate that the Church has received to worship, serve, and glorify God. Additionally, the first mission of the Church is to spread the gospel of Jesus Christ and advance the kingdom of God through social care as intended in the Word of God. Moreover, it is introducing Jesus

Christ and reconciling the world to him. The gospels define mission through the lens of the Great Commission: to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that God has commanded."[24] This 'post-Easter' mission mandate was Jesus's main and last mandate before his ascension, and it intends to make the world know Christ as the Savior and Lord. In Haiti's current social and economic context, mission that only focuses on evangelism—a soul-saving mission—and not so much on the broader perspective of missiology—meeting urgent social needs—might miss the missiology's holistic perspective approach. We live in a changing world where conditions of social living are degrading, more and more people are desperate for essential social assistance and rely on more urgent external intervention. The term holism will be explained further and reexamined for what it means in a mission context below.

Jesus's mission revealed God's saving intent and the self-sacrificing act of laying down his life for sinners. The mission is the call to witness, proclamation, relationship, and reconciliation between God and his people. The first letter of Peter and the book of Revelation calls for a mission of heroic witness. John, the author of Revelation, said, "This witness is a prophetic confrontation with the ungodly," where the authority and power of God are experienced as salvific in Christ.[25] Through Christ, the sent One, God's rescue of all the nations (*ethnos*) from slavery of sin is a revelation that the gospel is a moral necessity that every man and woman must fulfill and should receive, confess, and preach—it is a spiritual necessity that needs to be met. Through Christ's mission model and his mandate to his disciples, believers are

24. Matthew 28:18-20a. All scripture references are taken from the New International Version of the Bible unless otherwise indicated.

25. Donald Senior and Carroll Stuhlmueller, *The Biblical Foundations for Mission* (Maryknoll, NY: Orbis Books, 1983), 320.

called to be an instrument and model of universal reconciliation among all peoples. In its broad sense, Mission encapsulates the holistic view of the kingdom of God, as outlined in the gospel: proclaim the good news, heal the sick, drive out demons, feed the poor, and raise the dead.

This thesis-project advocates a broader view of biblical missiology. The more overall mission articulated here is designed to improve the social living of the marginalized, the poor, and the sick and teach, preaching the gospel, and baptizing those who make a salvific decision. Missions activities in places like Haiti need to be broad, and the goal needs to include the social relief aspect because the needs facing the Haitians are immense. The holistic approach to missions must be the way of conducting missions in Haiti. As a result, more people will receive salvation in Christ, more social and physical pains and sufferings may be alleviated, and Haitians' faith in Christ may deepen.

Any short-term mission definition must consider the challenges that people live in. For example, Haiti has many health challenges to overcome, among other problems. After the earthquake, health was and is still a huge social challenge in Haiti. The Center for Disease Control and Prevention (CDC) notes that longstanding public health challenges in Haiti include "tuberculosis, opportunistic infections; malaria; dengue; rabies; lymphatic filariasis; water, sanitation, and hygiene practices; chronic malnutrition; reproductive health; child and maternal health; diabetes; and high blood pressure," for which there seems to be no apparent and immediate answer from the central government of Haiti.[26] Added to all those issues already faced by Haitians was the outbreak of cholera. Short-term mission trips after the quake will not solve all those challenges in one trip or even in multiple trips. Still, awareness may help more conscious congregations/Christians, and trip leaders prepare and equip themselves more

26. Global Health, "One Year Later."

effectively to serve in a politically torn, financially/economically corrupted, and natural-disaster-ravaged country such as Haiti.

In his pre-Easter mission mandates, Jesus instructed his disciples in a more diversified mission, including both the gospel and physical care (as opposed to the post-Easter mandate, the "Great Commission," noted earlier, only preaching, teaching, and baptizing was commanded). We find many mentions of both mission concepts in the gospels—spiritual and social. For example, in Matthew 10:1 (pre-Easter context), Jesus sent the twelve "to drive out impure spirits, to heal every disease and sickness." Again, in verse 8 of that same chapter, Jesus reminded his disciples, "Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons." The mission method that works in the Haitian context includes investing in the Haitian people spiritually and physically, mentally, and psychologically. This type of mission approach both saves the soul and improves the social living of the targeted audience.

Haiti is one of the most challenging places to serve on earth. The majority of the nation lives under minimal means. Short-term foreign missions in impoverished countries like Haiti should include both social and spiritual activities by default. Just like in Jesus's time, his goal in sending out his disciples was not only a doctrinal or theological aspiration, i.e., teaching and preaching. His goal was to make the blind see, heal sickness, cast out spirits from the demon-possessed, and feed the poor. Short-term mission activities that consider these kinds of needs are mission programs that fit Haiti's socio-economic and financial criteria. This is part of how mission is defined here, benefiting the needy both spiritually and socially.

An actual mission definition needs to view a mission destination's social context two thousand years after Jesus sent disciples on mission. Haiti has substantial social problems. The question remains, can the preaching of the gospel alone be relevant? What about the issues the

people face every day? In Matthew 10:7a, the gospel's message was the backbone of Jesus's message: He said to them, "As you go, proclaim this message." If Jesus meant that the proclamation of the gospel was only about the salvation of souls, it would have expanded on that, but he did not. In Mathew 10:8, Jesus emphasizes the same message he started in verse 1: "Heal the sick, raise the dead, and cleanse those who have leprosy, drive out demons." The recurrence of physical miracles means that, by bestowing the authority upon his disciples to perform these miracles, apart from the proclamation of the gospel, he also asks implicitly, at least in this text, that his disciples take care of the physical needs of the Jews that they were exclusively sent to. The gospel is not changed. It remains more relevant and more valid in a practical and social context than two thousand years ago. We must have in mind the various needs of a poor country when forming mission groups to undertake mission activities there and care for the spiritual and the physical.

It is clear that any mission definition, planning, and budgeting, needs to include a social component because Haiti is in a dire economic and financial situation. Hunger is an existential threat to human survival—physically, mentally, psychologically, and socially. Most of the individuals receiving the gospel in Haiti, especially after the earthquake, need clean water, food, shelter, and schools. Consequently, the overall motive of this thesis-project is to advocate for a holistic missional approach.

Mission's Biblical Definition

The Bible defines the word 'mission' as "sending" (*apostello*). The church has been set apart and sent to the world to reconcile the world with God and proclaim the good news of Jesus Christ. There is no term 'mission' in the New Testament. The phrase that has been

translated into the mission statement is "sending out" (*apostello*). Jesus refers to himself as The Sent One by His Father, saying, "I must proclaim the good news of the kingdom of God to the other towns also because that is why I was sent" (Luke 4:43). The task of the sent ones is to proclaim the good news and make the world experience the love of God and his peace. Jesus's central mission teaching focused on the mercy and compassion of God. In the Scriptures, Jesus addressed the God of Israel as 'abba,' an affectionate term that means 'father' in Aramaic, revealing God as caring, gracious, generous, compassionate, loving, kind merciful. This portrays the fundamental theological and biblical definition of the mission Jesus envisioned and carried out during his earthly ministry. This is how Jesus wants Christians to define mission activities toward the world and touch lives holistically.

Mission Experiment of God's Love and Unity

The social ministry aspect of missions is essential and is the embodiment of the love of God and compassion of Christ for the Church and the world. As Christians, we are missionaries, and the message's content is to spread the love of God to the world both in speech and in action. Evangelist John expanded on what true Christian love is: "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters" (1 John 3:16). This is a lot to ask one to do—lay down their lives for another. This demand may translate into pure speeches by its unrealistic nature, considering that Jesus was crucified on the cross in humiliation and pain. In the hermeneutical and theological sense, only by love could Jesus willingly and lovingly give his life for humanity's salvation.

John continued with a more practical way one can demonstrate true Christian love: "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?" (1 John 3:17). This passage makes a sharp distinction between literal love and practical love. That is why John cautions, "Let us not love with words or speech but with actions and in truth" (1 John 3:18). Actionable and genuine Christian love are shown when we travel to conduct either short-term or long-term missions and share our God-given resources with our Haitians brothers and sisters.

Jesus's intent in sending out his disciples in Matthew 10 was for them to be good and do well and practice the Word. How do we become missionaries, practicing the Word, share, and invite people to participate and experience God's love? For example, the primitive church shared their blessings among themselves: "They sold property and possessions to give to anyone who had need" (Acts 2:45). Because of this proof of unity and love, the Spirit never departed from them—they were always together, the love of God continued to be manifest among them and bless them. Now, we do not need to sell our property to share the love of God, but we can use even a minimum to serve the poor and serve God and foster the growth of the kingdom of God.

Stephen Bevans and Roger Schroeder believe in the holistic mission view:

> Mission happens wherever the church is; it is how the church exists. Mission is the church preaching Christ for the first time; it is the act of Christians struggling against injustice and oppression; it is the binding of wounds in reconciliation; it is the church learning from other religious ways and being challenged by the world's cultures. Mission is the local church focusing not on its own internal problems but other human beings, focusing elsewhere in a world that calls and challenges it.[27]

27. Stephen B. Bevans and Roger Schroeder, *Constants in Context: A Theology of Mission for Today*, American Society of Missiology Series, no. 30 (Maryknoll, NY: Orbis Books, 2004), 9.

Through mission, the Church's ultimate goal is to serve God, glorify Christ, show God's love to the sick, accompany the brokenhearted, and provide basic needs to the neediest on the mission field.

Mission as *Missio Dei*

Enoch Wan defines mission as being "the endeavor of both individual Christians and the institutional church to continue and carry out the *Missio Dei* of the triune God at both micro and macro levels, spiritually (saving souls), and socially (ushering in shalom) for redemption, reconciliation, and transformation."[28] The Church's mission is the *Missio Dei*, Mission of God, which is the doctrine of God the Father sending the Son, and God the Father and the Son sending the Spirit, and the Father and Son and Spirit sending the Church into the world.[29] In the *Missio Dei*, God is to be glorified, Christ is to be the center of the message, and the Spirit is to be the lead transformer in reaching out, saving souls, minds, and bodies. A holistic mission is practical and realistic in approach and Christocentric biblically and theologically. Mission is a holistic concept because God sees the person in a tri-dimensional aspect: the soul, the mind, the body.

Mission or Missions

Kevin DeYoung and Greg Gilbert opined that mission (singular) refers to all the Church is to do in the world and missions (plural) refers to the diverse methods of churches and

28. Enoch Wan, "'Mission' and Missio Dei," in David Hesselgrave and Ed Stetzer, eds., *MissionShift: Global Mission Issues in the Third Millennium* (Nashville: B&H Academic, 2010), 46.

29. Wan, "'Mission' and Missio Dei," 27.

missionaries to carry that out—evangelism, discipleship, and church planting to extend the kingdom, make disciples of all nations, baptize believers and teach them to obey.[30] The different methods of missions that the Church engages in may vary, but all church congregations' role is to get involved in missions and spread the good news of the gospel of Jesus Christ. Our group planned and led the short-term missions because they included both the social and spiritual welfare of the converts and non-converts during our trips. The mission of the Church should be broader in scope because many people are dying of hunger in a shattered world where the physical need is as indispensable as the spiritual need.

Four Points of Mission

David Hesselgrave articulates four points to define missions. He talks about "patriotism theology," which is the traditional way to understand mission: The Word's proclamation. A second point is "restrained holism," which is how organizations or institutions create social services or ministries as a platform to offer the gospel for the salvation of the soul. The third view is "revisionist holism," where both the proclamation of the gospel and social ministry "are equal, and neither is more important than the other."[31] A fourth and last point that he articulates is "liberation theology," which is a more radical view in approach and execution, where social services supplant the spread of the good news. Liberation theology holds that the gospel's proclamation is essential only insofar as justice and shalom are rendered through social ministry interventions.[32] This thesis project's position that first and foremost, the mission of the

30. Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church?: Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 12-13.

31. David J. Hesselgrave, *Paradigms in Conflict: 15 Key Questions in Christian Missions Today*, ed. Keith Eugene Eitel, 2nd edition (Grand Rapids: Kregel Academic, 2018), 121-122.

32. Hesselgrave, *Paradigms in Conflict*, 122.

Church as articulated in the Great Commission is to spread the good news of the gospel of Jesus Christ through preaching and teaching, that people who accept salvation may be baptized.

Among Hesselgrave's four views, this project advocates for revisionist holism because it aligns more with the theological belief, values, and practice that best translates the methods used by successful mission trip teams in Haiti (more on this as the right approach biblically and theologically in chapter two). Revisionist holism is best suited for spiritual transformation and social relief in Haiti, or in any impoverished third world country, because Jesus commended his disciples in Matthew 10 and 25, Luke 4, and Isaiah 61 to bring the proclamation of the gospel (spiritual transformation) and social relief (to care for the human body). It is noted that the social relief argued for in this paper does not come close to offering the same eschatological hope for the human race as the preaching of the gospel. Jesus said, "What good is it for someone to gain the whole world, yet forfeit their soul?" (Mark 8:36). Although this thesis-project argument is for both mission methods—spiritual and social—from this scripture, it is evident that the salvation of the soul is more important than the social relief aspect. In this way, this paper's position differs from that of Hasselgrave, who condones the view of holism that purports the gospel's proclamation to be equal to the social relief aspect, neither being more important than the other.

Short-term Missions

Short-term missions are different from long-term missions. Long-term missions have a larger budget, require more staff and a more structured program to meet certain needs of the target audience, and are planned with a longer view to assessing implemented programs' outcomes. Eddie Arthur defines short-term missions as "trips where people do not have

adequate time to acquire and minister in the local language and culture" they are assigned to serve.[33] Others define short-term missions as anything under two years, and some agencies think that any trip shy of six months is considered a short-term mission.[34] Most can agree that the majority of short- and long-term missions aim to reach unbelievers so that they may experience a relationship with God—evangelistic missiology. Either methodology—short- or long-term—requires a paradigm shift because the target people face a social, existential threat daily. A couple of short-term mission trips cannot solve all of the social problems of Haiti. Still, if we show our love for our brothers and sisters in practice on the first couple of trips, it may instill reassurance and bring more awareness of the apparent needs facing the community.

Don Fanning, from the Center for Global Ministries at Liberty University, has defined short-term missions (STM) as the "opportunity to experience life and ministry in a foreign culture for a short period of time (from one week to two years)."[35] The right definition of STM may depend on individual groups, teams, institutions, or the availability and resources of a single or even multiple trips. For this project's purposes, STM will be defined as a period of one to two weeks. This is favored because it allows more time for one's pastoral ministry, family, and secular work, particularly for bi-vocational pastors.

Another reason why STM is preferred among the different mission methods is that the volunteers who take part on two-week mission trips often are not otherwise able to go if the

33. Eddie Arthur, "What Exactly is Short-Term Mission?", Kouyanet, December 10, 2018, accessed June 3, 2020, https://www.kouya.net/?p=9436.

34. Arthur, "What Exactly is Short-Term Mission?" See also, Global Connections, "Code of Best Practice in Short-Term Mission," 2016, accessed June 3, 2020, https://www.globalconnections.org.uk/sites/ newgc.localhost/ files/codes-and-standards/stm_cbp_2016_v2.pdf, 2.

35. Don Fanning, "Short Term Missions: A trend that is growing exponentially," Liberty University Center for Global Ministries, 2009, accessed June 3, 2020, https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1001&context=cgm_missions, 1.

mission stay goes beyond two weeks. Therefore, while there are advantages in both long- and short-term missions, the preference can be personal and circumstantial and is on a case-by-case basis. The length of a mission trip is not essential. The essential aspect answers the following question: Is there transformation? I.e., do hearts, souls, minds, spirits, and bodies change? One's definition of STM depends on the resources, availability of team members, and personal availability, coupled with the commitment of one's family and the local ministry. Whatever the definition, there is a continued trend of demand for short-term missions.

Hypothesis

Haiti is at a crossroads; therefore, the people need every help and support they can get along with the gospel's preaching. Following what the Bible explicitly teaches about mission conveys both brotherly love and ultimately God's love for all humanity, regardless of culture, tradition, social status, and beliefs. Based on the depth of the social and spiritual hardships Haitians faced after the earthquake of 2010, there needs to be a paradigm shift with respect to how churches, missionaries, and evangelists strategize and execute short-term missions in Haiti. Many evangelists, churches, and Pastors do not include a social action plan in their preaching and teaching ministry.

This project's hypothesis stems from the question, how can short-term missions bring spiritual transformation and social relief to the people of Haiti? The preaching of the gospel absent of social actions is incomplete. This is the view held by many authors and experts who write about missions, which will be proven in this thesis-project. This is also biblical teaching that both spiritual and physical care are intertwined. Although the proclamation of the gospel is the first and most important step toward reconciling humankind to God, it alone cannot

alleviate the pains and sufferings of Haitians. Based on a personal assessment, evaluation, and experience, there is no other way a population like the Haitians will have been served and benefited if they are not served spiritually and physically. Therefore, the hypothesis that a holistic short-term mission approach can bring both spiritual transformation and social relief to the people of Haiti will be thoroughly argued for and supported. Our annual mission trips, evaluations, assessments, and experiences have led us to hypothesize that Haiti's needs and means, especially post-earthquake, obligate spiritual and social action from missionaries.

Throughout this thesis-project, the hypothesis will be supported by using biblical, theological, and literary review tools to show that short-term missions offer a unique opportunity to missionaries traveling to Haiti and make a big difference in the life of the people of Haiti. The church can preach the gospel with compassion and love if they are willing to use a fraction of their God-given resources in proclaiming the good news.

Project Design: Addressing the Needs

As I explore how a holistic short-term mission approach can bring both spiritual transformation and social relief to the people of Haiti, we will assess and illustrate different issues faced by Haitians after the earthquake in January 2010. We will compare and contrast other mission methods conducted by both Haitian Christians and non-Haitian Christians. We will make recommendations as to which model works best for Haiti. We will collect information from other missions leaders and use our own experience to identify needs. This assessment will allow for mission participants and mission coordinators to understand the needs and the different demographics of the Haitian people they are serving during short-term mission trips.

Outcome

We will introduce a Short-term Mission Guide with illustrations that future short-term mission trip leaders and participants can incorporate in short-term mission trips. This guide will include past mission trips, memories of past work, and pictures of mission trip members. We will reflect on the work that God has allowed our team to do for several years. We will use these experiences and articulate them so that more Haitians might benefit from preaching and social relief missions since many unbelievers may experience God's love.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS: THE MISSION OF THE KINGDOM OF GOD

Introduction

The earthquake in January 2010 caused several severe social catastrophes that no one in Haiti has ever seen in their lifetime. Human living conditions have been at an all-time low. Haitians suffer daily from food shortages, access to clean water, and lack of shelter. In addition, educational, social, and mental health services have degraded gradually. Due to the widespread gravity of this unprecedented chaotic social situation, the seemingly intractable complexity of anger, the fear of Haitians not having a better tomorrow, and the implosion of despair from viewpoints in all dialogue forums, I find myself overwhelmed and overcome with hopelessness. As a Haitian leader, our unique and sacred privilege of serving in my homeland has allowed us to combat this despair with hope and patience. However, for many, hopelessness defines the existential reality of far too many living in Haiti. The Haitian people are resilient in nature and patient in character, and if they continue to focus steadily on hope, faith, and prayer, maybe a miracle might occur for them.

Since the quake until today, not much progress has been made to effect transformative social change. Nevertheless, we remain committed and engaged in serving our fellow citizens and finishing the mission work that Jesus commissioned us to do. Although our short-term evangelistic missions were inadequate, given the urgent needs of the population, we have witnessed the positive effects of evangelism and how it has impacted the community. There are no quick fixes, easy answers, or special wisdom about how to successfully address Haiti's

longstanding, structural, systemic, and immense social needs, which can be discouraging. Still, I do find inspiration in the following passage:

> Give generously to [the poor] and do so without a grudging heart, then because of this, the Lord your God will bless you in all your work and in everything you put your hand to. There will always be poor people in the land. Therefore, I command you to be openhanded toward your fellow Israelites [Haitians] who are poor and needy in your land. (Deuteronomy 15:10-11)

Even though the Abrahamic covenant states that "all the families of the earth shall be blessed" (Genesis 12:3c) through Abraham and his descendants, its implications still apply to the new covenantal contract through Christ, which those "who did receive him [Jesus], who believed in his name, he [God] gave the right [to them] to become children of God" (John 1:12). As children of God through this promise, the same fundamental right the chosen people of Israel had, the poor in Haiti or anywhere in the world have that same right under the divine activity of the Spirit, which empowers Christians to bring fallen people to Christ.

In the New Covenant, a relationship with Christ paves the way for a supernatural, spiritual, and physical transformation. Second, attentiveness to the community's needs and cries, even those condemned, allows them to receive forgiveness for their sins and fulfill their God-given potential. Lastly, the church's goal to broaden its mission scope can pave the way for a full-blown spiritual awakening and social transformation. Some Missiologists argue that the church's mission activities are a continuation of the Great Commission that had not been completed by the twelve apostles[1] when Jesus commanded them "therefore go and make disciples of all nations (Matthew 28:19a). So, the incomplete missions that had not fully been fulfilled, according to some Missiologists, falls on the church's shoulders today and must be completed through evangelism, since "Evangelism is a practice that is performed at boundaries

1. Craig Ott, *The Mission of the Church: Five Views in Conversation* (Grand Rapids: Baker Academic, 2016), 11.

and along the edge of difference. Because of that, nothing could be more important to a theology of evangelism than clarifying the nature of the difference and the Christian community's posture toward the world along those boundaries."[2]

Evangelistic-based missional activities transform life. The practice of evangelism, according to an author, is "to shape individual convictions," while "social action" describes "direct action aimed at changing the social structure to bring about social justice.[3] One Missiologist rightfully added that "The Matthean formulation of the Great Commission became the program for missions."[4] So, the Church's mission is to go beyond its geographic boundaries and nurture the church spiritually and socially.

As Christians go beyond their geographic boundaries, they must be intentional about staying united and connected to the church's mission. In the book *Missions: Biblical Foundations and Contemporary Strategies*, Gailyn Van Rheenen stresses, "Christians cannot live autonomously—disconnected from the church—but must be united as a community of faith for the purposes of God."[5] Additionally, Rheenen details a story to support this claim. It's the story of two people who accompanied their professor on a mission trip to Haiti. After being overwhelmed by poverty, they remarked, "How could anyone live with so little?"[6] When they returned to the United States, they realized they needed more training, so they attended seminary

2. Jeffrey A. Conklin-Miller, *Leaning Both Ways at Once: Methodist Evangelistic Mission at the Intersection of Church and World* (Eugene, OR: Pickwick Publications, 2020), 13.

3. Conklin-Miller, *Leaning Both Ways at Once*, 13.

4. Ott, *The Mission of the Church*, 11.

5. Gailyn Van Rheenen, *Missions: Biblical Foundations and Contemporary Strategies*, 2nd ed. (Grand Rapids: Zondervan, 2014), 14.

6. Van Rheenen, *Missions*, 21.

to learn how to save and serve God's people effectively. They knew missionaries must be trained to train others. This training would help them transform lives. They became career missionaries in Haiti for decades, refusing to become disconnected from the church's mission and the world.

Stone agrees with Rheenan— that missionaries should stay connected to the world. Stone says, the church has "lost…its own identity and mission in the world, by this 'neglect of Peoplehood and it may well be the central challenge facing Christian evangelism.'"[7] If the neglect of peoplehood becomes the central challenge of the Christian evangelism, emerging missionaries might need to integrate the proclamation of the gospel with social justice.

The Kingdom of God

Before we analyze how the Kingdom of God works, let us ask, how is it defined? The Greek word translated as "kingdom" is *basileia*, meaning "kingdom, reign, rule, and domain."[8] It appears 126 times in the four gospels. Usually, it refers to the Kingdom of God or Kingdom of heaven, and sometimes it refers to the devil's Kingdom (Matthew 4:8; 12:25-26; 24:7; Mark 3:24; 13:8; Luke 4:5; 11:17-18; 21:10). In some instances, the "kingdom" is characterized as an object that can be desired (Matthew 6:33; Luke 12:31) or something one can anticipate (Mark 15:43; Luke 23:51). It can also be a possession (Matthew 5:3, 10; Mark 10:14). One can receive it (Mark 10:15; Luke 18:17), give it as a gift (Luke 12:32), grant it to another (Luke 22:29), inherit it (Matthew 8:12; 25:34), use it as a key to the Kingdom (Matthew 16:19), and become a disciple of it (Matthew 13:52).

7. Conklin-Miller, *Leaning Both Ways at Once*, 13.

8. "G932 – basileia – Strong's Greek Lexicon (NIV)," Blue Letter Bible, accessed September 27, 2020, https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G932&t=NIV.

The Theological Concept of the Kingdom of God

The Kingdom of God has a higher divine purpose that encompasses men's understanding and originates from God alone. In the Old Testament—in Judaism, the coming of the Kingdom of God means the coming of God himself. The Jews think that God is going to come in person and rule and restore his Kingdom. Additionally, in the New Testament, the kingdom of God symbolized "abolishing the kingdom of Satan."[9] As Jesus broke the barriers, the central motif of his ministry and the redeeming purpose of the lost sheep of Israel, under his supreme ruling authority vested in him by the Father (Mark 1:14-15).

The Kingdom of God and Its Purposes

The kingdom's purpose was for God to bring about spiritual, physical and social transformation for all who believe in the Son, but more importantly for the socially marginalized and impoverished. Every ministry, church mission program, and mission, in general, is a direct reflection of the kingdom of God being operational, active, and fulfilling in the lives of the poor. Proponents call this kind of mission "holistic missions" or "revisionist mission," which, in essence, sees missiology on a biblical and theological basis as spiritually and socially transformational. Bryant Myers of the evangelical relief and development agency World Vision believes, "Holistic missions is a frame for a mission that refuses the dichotomy between material and spiritual, between evangelism and social, between loving God and loving neighbor."[10] So the diverse ministries, gifts, and resources of the Church should alleviate the pains and sufferings of

9. Augusto Rodríguez, *Paradigms of the Church in Mission: a Historical Survey of the Church's Self-Understanding of Being the Church and of Mission* (Eugene, OR: Wipf & Stock Publishers, 2012, 98.

10. Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century* (Carlisle, Cumbria, UK: Paternoster Press, 2000), 126.

all those we can reach for Christ. In a biblical sense, the kingdom of God focused on his dynamic power through which the blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hears, the dead are raised, and the good news is proclaimed to the poor (Matthew 11:5). Hence, the good news is preached holistically.

In the New Covenant, the universal church of Jesus Christ is tasked to continue Jesus's model of the mission of the kingdom of God by proclaiming and instilling justice and peace in the world. The kingdom of God is the gift of God's love to sinners for the repentance of their sins and the salvation by faith in Jesus Christ. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him" (John 3:16-17). The instilment of Justice and peace is to make God's love known to the world through the gospel of Jesus Christ, as Christ made God's love known to us by the proclamation of the good news and deeds. God, the Creator, sent the Son that the offer of salvation to us may redeem us. It is his desire that "all men be saved and come to the knowledge of the truth" (1 Timothy 2:4). That's how the Bible has explained the coming of the kingdom of God. The model of the kingdom Jesus led, where the gospel was proclaimed, the dead were resurrected, the blind saw, and the sick were healed is the same kingdom today's Christians are invited to follow Christ should try to emulate his example by redeeming mankind who has fallen.

Defining Service and its Role

God the Father sent his Son to earth to redeem humanity, and he became the ultimate sacrifice. Jesus stated, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45; Matthew 20:28). Here, both Mark and Matthew

use “to serve” and “to give” synonymously. “To serve” (*diakoneō*) means to be available to be servants of others and not to be served (*diakonēthēnai*) by them. “To serve” means to spend your time doing things for others, not sitting back, expecting others to do something for you. To serve means to give whatever is necessary and not beyond your financial ability. The “poor widow” case is a good example (Mark 12:42-43; Luke 21:2-3). She took from her own insignificant possession and put two coins in the treasury. The “poor widow,” in her commitment to service, espoused a willingness to give sacrificially. We do in Haiti, and that’s what we are appealing to others to do: to fill the economic voids in others’ lives in meaningful ways, where social relief occurs, physical hunger is cared for, and spiritual lives transformed.

The Exemplary Generosity of the Early Christian Community

The early Christian church community was very generous. Acts 4:34 states, “nor were there any needy persons among them.” Christians and missionaries should consider helping the people of Haiti just like the early Christians helped those in need. To serve the Haitians is to assist them in their most basic human expectations such as school materials, food, clean water, clothes, toys for the children, and even small cash to help them start a small business. Haiti is a country that is teetering on further despair, led by ongoing political instability, worsening violence, and the global coronavirus pandemic.

In the early Christian community, those who had risen above the occasion ministered to those who did not have. The haves used their possessions in the context of the call to discipleship. They shared all things in common, even selling their property and goods and dividing everything based on each one’s need (Acts 4:32-35; 2:42-47). This was possible

because the community of believers shared one heart and one mind as the faith community. We can do the same thing if we are driven by the same unity, love, and care as the early Church.

Christians are morally obligated to share as we minister to others not only because of our "one heart and the same spirit," but also, "there is one body and one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all" (Ephesians 4:3-6). In essence, our hope, faith, and love that we share in the Father through Christ by the Spirit have compelled us to look out for one another and share financially. This bond of Christian service aims to build us up in the body of Christ and be united by the Spirit (Ephesians 4:12) and attain "the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:13). This Christian service-mindedness goes beyond the strict interpretation of the theology of spirituality and the physical and social welfare of one another, where calamity, misery, hunger, and hopelessness are also shared within the body of Christ.

The Psalmist, reflecting on his condition and seeing his plight, said, "As for me, I am poor and needy, but the Lord takes thought for me. You are my help and my deliverer; do not delay, O my God!" (Psalm 40:17). As the Haitian community is in dire financial straits right now, well, "the Lord takes thought" of them by sending us to feed them, clothe them, visit them, support them, assist them, and guide them. God allows us to do that! God can deliver them and answer their prayers, but we must act speedily, lovingly, caringly, and help them without delay and selfishness. The Psalmist David wrote from experience, "I have been young, and now am old, yet I have not seen the righteous forsaken or his children begging for bread" (Psalm 37:25). No one can travel to Haiti, as Christians, and not be moved to help when they see "the righteous forsaken and children begging for bread" in Haiti. This is our sacred call and a great privilege to help the forsaken, the righteous, and the children living in famine and despair.

The moral obligation as Christians, the unicity of faith and hope and love in the Lord Jesus Christ, propels us to feed the needy. If we serve and do not give from our possessions, when we are placed in front of the situation, as the missionaries are, our service is half-fulfilled. Jesus reminded his hearers, fraternal love is not mere speech, but it must be accompanied by deeds: "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?" (1 John 3:17) And he continues, "Dear children, let us not love with words or speech but with actions and in truth" (1 John 3:18). So, to serve is loving actionably, giving sacrificially, and assisting wholeheartedly. In my view, anyone who sees someone partaking in a short-term mission trip, seeing someone in dire need, and doesn't feel for him or her is practicing a gospel half-fulfilled. Jesus said, "Do not forget to do good and to share with others, for with such sacrifices, God is pleased" (Hebrews 13:16).

When proclaimed with love and action, the most authentic gospel that enables others to experience it is to serve with love and kindness, and compassion. One of the ways you can demonstrate your passion for the Lord and the poor is to be compassionate and caring towards those you encounter here on earth and our short-term missions. Jesus says, "My command is this: Love each other as I have loved you" (John 15:12).

In his great love, God speaks to humankind and invites us to have a relationship with him. As Fr. Jamison concluded, "in Jesus, God inaugurates the kingdom— 'a gracious gift from God, who comes with unconditional love to seek out humankind and to offer ultimate salvation to all…God is coming toward us as unconditional love, seeking communion and intimacy."[11] God inspires us to love others. As Christians, our love must always match our actions, especially toward the needy. Christians' love must always match the compassion shown by Jesus during his

11. Jeremy Worthen, "The Disciples' Call: Theologies of Vocation from Scripture to the Present Day," ed. Christopher Jamison, *Ecclesiology* 12, no. 3 [October 2016]: 397.

earthly mission. Christians' love prevents people from dying from hunger, from not being educated, losing their children because of lack of medication, and from walking barefoot. Suppose every missionary was committed to a more just and equitable society and more holistic teaching of the Word. In that case, many social and spiritual voids that exist in the lives of God's people could be filled. We need to proclaim the holistic gospel, which is authentic, compassionate, and merciful.

Serve with Humility

No matter our social status, we can serve the neediest ones among us. During our trips, we display an attitude of humble servitude, never projecting a boss-like image. We know that our fellow brothers and sisters in Christ are the ones benefiting from our ministry. We always strive to emulate Jesus' model of obedient service and humility. Not only do we provide financially, logistically, and spiritually, we cook for the people, serve them meals, socialize with them, and spend time with them. We do not put ourselves above others, nor do we put our self-interests above theirs or think that we are better than they are. We show them that we are all children of God, people servants of the Church of Jesus Christ called to serve all joyfully in speech and deeds. We can show them that we can effectively model Jesus's humility with commitment, willingness, and team preparedness.

Preparedness for Service

I had to delay one of my trips because other co-planning leaders did not foresee the social relief as being equal to the spiritual component. They were good and loving Christian leaders but overlooked the social relief aspect. They were ready to travel to Haiti to care for the Haitians on

a spiritual level—proclaiming the good news of the gospel and helping to rebuild—but without actually bringing the material supplies needed to rebuild after the quake. The physical care was not high on their to-do-list. Paul stresses the obligation of Christians to care for others when they are in need. This is, in fact, a common theme in the early church (e.g., Ephesians 4:28; 1 Timothy 6:17-19; James 1:27; 2:14-17; 1 John 3:17). As short-term mission works continue, missionaries who give the poor or share resources help alleviate and diminish poverty.

In a country like Haiti, poverty is a real catastrophe that people are living in daily. Missionaries must be prepared to sacrifice their possessions if and when they introduce the gospel to the Haitians. A "poor widow who gave out of her poverty, put in everything—all she had to live on" (Mark 12:44) shows that though the woman was economically poor, Jesus took full account of her sacrifice. Jesus told the rich man, "Go and sell what you have and give to the poor" (Mark 10:21; Matthew 19:21; Luke 18:22). If we do not follow these vivid biblical examples, we may not reach those we are called to reach for Christ.

Serving Communally

Communal sharing that meets the population's basic needs while missionizing in Haiti is uplifting and encouraging for the Christian community's mutual, personal, and spiritual growth. Jesus's appeal of communal sharing is a fundamental teaching in the gospel story of the rich man's call in Luke 14:25-35. As a faith-based community, we are interconnected, interdependent, and linked to the purpose of the church's mission. Christians are all part of one body, connected in Christ and to one another. This is not to say that we simply merge into an undifferentiated mass, that we are obliged to make sacrifices to please each other's needs or share our own gifts. On a spiritual level, Communal sharing means sharing the gospel with the Christian community

in need, where they can make a personal decision to follow Christ. *In the Disciples' Call,* Fr. Christopher Jamison comments on sharing in the Christian community, saying it is, "What makes us one is our common sharing in the one mission of the church."[12] The church exists exclusively for mission in which there is communion with the Spirit, union with God, relationship with Christ, and communal sharing of God's gifts.

Furthermore, on a social level, communal sharing means being empathetic toward the Haitians' social, economic, and political deficits. On a socioeconomic level, Communal sharing means feeding them, standing up for their human dignity, and advocating for them against both local and foreign injustices. Communal sharing is total advocacy for the whole being living in a socioeconomic and political situation.

Serving with All Our Might

The Lord Jesus taught us that the right way to do Christian missions is to serve others abundantly and holistically. This means that missionaries must help with all their might, mind, heart, and resources. Jesus said, "I have come that they might have life and have it abundantly" (John 10:10). When missionaries serve with all their might, they must do this whether they are working in hard labor, as in church reconstruction and cleaning yards, teaching and preaching, and everything in between. When missionaries serve with all their mind, they must be fit to help those who need help in whatever way they can and fulfill the Kingdom of God's mission. "God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them" (Hebrews 6:10). When missionaries serve with all their heart, they must show compassion and mercy toward those they come across on their mission trips

12. Worthen, "The Disciples' Call," 395.

because Jesus always showed compassion for his followers and those who came to him with all kinds of requests.

The good news of the Kingdom of God, entrusted to Jesus by his Father, to the disciples by the Son. Through the Spirit, the Church (us) by the Father and the Son is and should be holistic good news if it has a real possibility to make an impact on lives that are perishing by the sins of hunger and poverty. Paul illustrates the veracity of this necessity by emphasizing that after receiving the grace to be missionaries, we must be eager "to continue to remember the poor" (Galatians 2:10), just like James, John, and Cephas asked Paul, Barnabas, and Jesus (Galatians 2:9). Similarly, Christians, missionaries should not turn their back on those suffering from hardships.

Serving Sacrificially

Jesus ultimately served others in dying a sacrificial death. The second part of Mark 10:45 and Matthew 20:28 states, "To give his life as a ransom for many." This is a powerful message of love from the Father, the Creator, and a powerful example of obedience from the Son, the Savior, and Lord. Jesus willfully accepted sacrificial death on the cross to serve and save sinners. He gave his life as a "ransom" (*lytron*), literally a "payback" or debt that needed to be paid for humankind's salvation. A "ransom" is a kind of restitution that seeks to save people from slavery, prison, or death due to sin by paying the ultimate price—His life (Luke 19:20).

Christ's sacrificial death and his active and continuous involvement in saving humanity propel us to accept the call to be sent by him, with the power of the Holy Spirit to transform his

people. “Every church, every pastor, and every believer should be mission-minded.”[13] Members of the Church of Jesus Christ, missionaries and evangelists alike, should be ready to demonstrate the same sacrificial love toward their fellow members in faith because “we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.

Another way Jesus served was by giving the gift of love sacrificially: “But God shows his love for us in that while we were still sinners, Christ died for us” (Romans 5:8). That was a sacrificial love from our Savior and Lord. One cannot serve without giving sacrificially, just as no one can give without serving sacrificially and wholeheartedly. In addition, to do both simultaneously requires unselfish, sacrificial motivation, engagement, and commitment rooted in the Lord Jesus Christ; sacrifices that do not focus on the servant’s interest but on that of the community being served. For Jesus, to serve signifies giving it all up sacrificially, abundantly, and holistically: time, resources, and the gospel. And we must follow in his footsteps by satisfying Haiti's people's spiritual, physical, psychological, material, and social needs.

The Calling of the Twelve: Pre-Easter Mission

When Jesus called the twelve disciples, he commanded that “they don't go to the Gentiles or enter any town of the Samaritans, that they go rather to the lost sheep of Israel” (Matthew 10:5-6). The Canaanite woman who came to Jesus for mercy about her daughter who was demon-possessed and suffering received the answer from Jesus, “I was sent only to the lost sheep of Israel” (Matthew 15:24). This further indicates that the Kingdom of God, of which Jesus of

13. Arto Hämäläinen. *How to Start Missionary Work in New Sending Countries?* [sic], 4th rev. ed. (Helsinki: Fida International, 2014), accessed February 4, 2021, https://s3.amazonaws.com/media.cloversites.com/a4/a4a81beb-c1ec-41b6-97e9-c0838c8dfee6/documents/From_Receiving_to_sending__modern_.pdf, 40.

Nazareth was the King, prioritized and primarily did not focus on the Gentiles. However, now the mission of the Kingdom is inclusive—it belongs to everyone. Not only for those who repent (*metanoia*) from his or her sins but to all those who "become children of God" (John 1:12), including all Haitians who are oppressed and marginalized.

In Jesus' historical mission, when he sent out his disciples (Matthew 10 and 25), for example, he explicitly demonstrated the whole being is as important as the soul vis-à-vis the building of the body of Christ. In building a new Haitian Christian community, we must attack economic deprivation and hopelessness just as Jesus and the disciples attacked head-on economic, social, and physical poverty when he restored blindness, lameness, deafness, leprosy, etc. (Luke 7:22; 17-21). To the Messianic-led Kingdom, these physical disadvantages create social poverty. Therefore, it hinders the progress of the gospel proclamation. By designating his Kingdom gospel for the poor, Jesus meant precisely that their overall misery is at an end. Christians should define their mission as a mission for the poor. As such, we will feed them, among other pressings, physical needs.

Jesus preached the good news to the poor. Christian communities should continue their work in caring for each other and sharing what they have so that no one needs to suffer a lack of necessities. It is not an appeal to solve all the profound Haitian problems. It is not an appeal to build roads, to build schools, to build hospitals, send all children to school, give business to every poor widow, or feed all of Haiti in one trip. It is not that every missionary has the same financial means but that everyone is willing to move the needle as they share the gospel; they share a little something to the needy.

In the parable of the last judgment (Matthew 25:31-46), Christ the judge doesn't say, "I was hungry, but you did not become hungry with me; thirsty, but you did not become thirsty

with me," etc.; he said "I was hungry, and you gave me nothing to eat, I was thirsty, and you gave me nothing to drink, I was a stranger, and you did not invite me in, I needed clothes, and you did not clothe me, I was sick and in prison, and you did not look after me" (Matthew 25:42-43). The Christian is called to continue Christ's work of putting an end to appalling and scandalous poverty, such as one sees in Haiti.

The Great Commission: The Disciples as Witnesses and Transformers

Making Disciples by Baptizing and Teaching: Matthew 28:18-20

In Matthew 28:18-20, Jesus said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and teach them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." Jesus' key commission to his disciples was "make disciples of all nations," which means to witness his power to save both the Gentiles and Jewish alike. But the witness task requires authority, which is the basis of spiritual mission.

"Authority" comes from the Greek word *exousia,* which refers to someone who has the power to make choices, who has the liberty of doing as one pleases, and to someone who has influence and authority and can delegate it to others with expectations.[14] Jesus, by His power, commanded his followers to go "and make disciples" (*mathēteuō*), which means literally to enroll new students, converts, and followers.

With the Father's authority, Jesus has been anointed to proclaim the good news to the poor. He's been sent to proclaim the prisoners' freedom and recovery of sight for the blind and

14. "G1849 - exousia - Strong's Greek Lexicon (NIV)," Blue Letter Bible, accessed August 9, 2020, https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G1849&t=NIV.

set the oppressed free (Luke 4:18). Jesus' authority allows us that same authority over disease, proclaim the good news, and teach his obedience to all nations, preach forgiveness of sins, and break the bondage that wraps brothers and sisters everywhere. Jesus also instructed the disciples to "baptize" (*baptizō*) in the name of the Father, the Son, and the Holy Spirit. Jesus also asked John the Baptist to baptize him as proof of profound theological value (Matthew 3:14). In Jesus' view, as in John the Baptist's, baptism is the first step toward forging reconciliation through repentance by forgiving sin (Matthew 3:6, 11).

Witnessing Through Teaching

Witnessing, through teaching, was fundamental to Jesus' core ministry (Matthew 10; 28:20; Mark 6:6-11; Luke 9:1-5). "Teaching" in Greek is didaskō, meaning to instill the Christian doctrine into one's mind. Therefore, Jesus is asking us to teach all the nations. When teaching the gospel to all nations, it's important to focus on good moral living and ethical behavior. It should also be based on transforming the lives of the poor. As witnesses, we must teach the good news that the Kingdom had finally come, "And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all nations" (Matthew 24:14). The church is called to the service of the kingdom to all nations as a "space of grace, of healing and salvation of those who in the margin barely hanging on to life are sustained as a body by their faith and by one another."[15] The forgiveness of personal sin is only the first step that enables sinners to enter the Kingdom of God.

We are not only witness-teachers, or Christian-forgivers, or disciple-makers; we are also transformers of lives, feeders of hunger, encouragers in the face of hopelessness, social justice

15. Worthen, "The Disciples' Call," 397.

advocates, caretakers of body and soul. As witnesses, we must work hard toward enabling fellow human beings, brothers and sisters, the so-called poor, the disenfranchised, the sick, to find solutions for their unique situation, grinding poverty, diseases that kill children. As missionaries, we must tackle daily social issues, inequality, disparity, and social injustices. This is what the Kingdom of God is all about. This is what our Christian calling is all about. This is what our moral compass, our Christian ethic, dictates. The problems are real in the lives of our counterparts in Haiti, and no one disputes them. They are as much part of the continuing work of witness as were Jesus' miraculous deeds.

Bringing spiritual transformation and social relief to Haitians is not only about a "Great Commission" message that makes good group or organization publicity. It is not even just about an act of compassion, pity, charitable concern, or mere spiritual transformation. When we go to Haiti's missions, our Christian faith allows us to look at the poor among the community as people of God related to us in Jesus Christ's death and resurrection. They are family members of ours in faith. As such, we must rally our voices together in the face of the deepest and inhuman social calamities of our brothers and sisters who are called poor. As witnesses, we must become one in basic social needs faced by people with no fault of their own. We must become one against hunger, injustice, and mutually interdependent and show a willingness to become mutually helpful as children of God. We must become one in obedience to the witness call that Jesus is Lord and Savior, that God is the Father of all, and that he genuinely loves and cares for all.

We are also prophetic witnesses to the Kingdom of God. As such, we must be involved in addressing social issues and spiritual matters in the lives of the poor. Strict evangelistic teaching is impracticable to follow in a corrupt system like Haiti where severe food and basic goods shortages and profound social problems of all kinds exist. But we must teach about our

personal experience and the necessity for Haitians to have a personal experience with Christ. They will experience his power, deliverance, mercy, and compassion. Being a witness is not just about proclaiming a biblical and theological truth about what God has done but is also about sharing the experience of God's love who has revealed himself through Christ.

Witnessing Brings Social Relief

Mission to the Poor and for the Poor: Isaiah 61:1-2; Luke 4:18

I have talked a lot about the "poor." Who are they? The word "poor" (*anav* in Hebrew and *ptochos* in Greek) has the sense of one who is "afflicted" by his or her low social conditions of poverty. Isaiah 61:1 states, "The Spirit of the Sovereign Lord is on me because the Lord has anointed me to proclaim good news to the poor." The true Hebraic meaning of the word "poor" here is "to afflict, oppress, humble, be afflicted, be bowed down, to be put down, become low."[16] The poor person he was referring to when he quoted Isaiah 61:1 in Luke 4:18 is someone who is cast out by his or her society because of his economic status or any physical conditions that society rejects. Throughout the Bible, beginning in the Old Testament, God's love and care for the poor is central to his providence (Psalm 34:6; 68:10; Ecclesiastes 5:8).

Moreover, in Jesus's inaugural sermon, he completed his first mission with the following proclamations: "to preach the good news to the poor" (Luke 4:18-19). He followed suit by showing that physical poverty is as dire as spiritual poverty. Jesus stresses the importance of focusing on the people's physical needs when he asks his disciples to feed the five thousand with "only five loaves of bread and two fish" (Matthew 14:13-21). We are called to do the same since the majority of the Haitian people live in abject poverty. Poverty and hunger prevent people from

16. "H6035 - `anav, Strong's Hebrew Lexicon (ESV)," Blue Letter Bible, accessed September 18, 2020, https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?t=ESV&strongs=h6035.

receiving the gospel. For example, Haitians say, “a hungry belly has no ears.” This is a routinely used proverb. It means that a hungry person is so preoccupied with their need for food or lack of essential physical nourishment that nothing else interests them. If the most basic care are not addressed, even the spiritual food (the Word of God), which is deemed more critical due to its eschatological implications, becomes irrelevant.

We should follow Jesus’ example about how we should act as we respond to poverty during mission trips. Jesus always felt pity for those who were suffering. We understand how Jesus also had a forgiving heart for the marginalized and how a tax collector (a socially poor person) experienced forgiveness (Luke 18:9-14). In short, when we go to Haiti, we tell them we are the Kingdom of God, coming to serve them holistically, and not just in a literal way (by the preaching of the good news) but as well as taking care of your physical most pressing needs, whatever they may be. This is, in my view, what holistic mission stands for and what Jesus’ teaching is all about. In my opinion, and biblically, anything short of all is not aligned with the mission's vision in Isaiah 61:1-2 and Luke 4:18.

Holistic Mission: Healing and Driving out Impure Spirits (Matthew 10:1-8)

Jesus’ commission to his disciples is a further example that the poor’s holistic well-being was central to his kingdom-building mission. Further proof of engagement with the poor that supports his mission statement is seen in Matthew 10:1-8 when Jesus calls the twelve and gives “them authority to drive out impure spirits and to heal every disease and sickness” (Matthew 10:1). So, as suggested in this passage, the mission of the Kingdom of Heaven was not only limited to the proclamation of repentance. The good news was also transmitted by bringing spiritual transformation and social relief for all the poor people.

Jesus said, “As you go, proclaim this message: ‘The kingdom of heaven has come near’” (Matthew 10:7). Here, the Kingdom of God's message is a spiritual and physical hope for the physically and socially marginalized. In the Kingdom of God, provisions are now made for all aspects of human life. For example, the New Testament pointed to two men who called out to Jesus for healing, and he healed them (Matthew 9:27-31; 20:30). For example, a blind Bartimaeus recovered sight (Mark 10:46-52), the man born blind regained sight (John 9:1-7), and Jesus also healed a blind and dumb demoniac (Matthew 12:22). There is no shortage of biblical passages supporting social and spiritual well-being in the Kingdom when conducting short-term or long-term missions. To bring spiritual transformation and social relief to people simultaneously is to get them to normal societal living conditions. Here, I prove that in the pre-Easter mandate of Jesus to the twelve, that mission is holistic ethically, theologically, and biblically when Jesus commanded them, “Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons” (Matthew 10:8). When we conduct missions in Haiti, it makes moral sense to bring first-aid medications and everything that seems necessary that people suffering from chronic illnesses can use (diabetes, high blood pressure, etc.). It is morally imperative that we also bring gifts and funds to match Jesus’ ethical mission and transform lives holistically.

Let us recap for a moment some of the criteria that constitute being poor, which is included in the mission of the proclamation to the poor that Jesus carefully drafted: loss of sight, oppression, sickness, death, leprosy, and demon-possession, etc. (Isaiah 61:1-12; Matthew 10:1-8; Luke 4:18). On all our trips, we cross paths with people who have one or more of these problems. How can we explain biblically that we do not have to address these problems on our short-term trips? We know that Jesus cared so much about the poor that his personification as King in the parable of the sheep and the goats (Matthew 25:40) implies that those who neglect

the poor will endure eternal punishment (Matthew 25:46). They are cursed and absent from the presence of God (Matthew 25:41).

In contrast, those who invite strangers in clothe the naked, assist the sick, visit prisoners, feed the hungry, provide water for the thirsty, serve the King himself (Matthew 25:40). Jesus' consistency in caring for the poor as part of proclaiming the gospel is compelling theologically and biblically. It is even more motivating to know on missions that we do for the poor we do for Christ. When the poor person receives the gospel, there must be a sense of peace felt in their life. Jesus came to make peace with the world and reconcile us with God through the gospel.

Jesus alluded to transformative peace when he said, "Peace be with you!" (John 20:19). In the Jewish context, "peace" is a state of national security and safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous). The tranquil soul is assured of its salvation through Christ. A tranquil soul fears nothing and is content with its earthly lot whatsoever it is. Throughout the gospels and letters of Paul, peace (or shalom) is utilized in greetings and blessings of and wishes for prosperity and wellbeing (Ephesians 2:17). Jesus also blessed his followers with his peace. When he said, "my peace I give you" (John 14:27), he blessed all those in his presence (1 Peter 5:14), and whoever receives the good news of the Kingdom gets peace in Christ (Acts 10:36). Throughout the Old Testament, God blessed his people and those who helped in making peace (1 Chronicles 12:18). As missionaries, we must bring the spiritually, socially, and physically transformative message of shalom with us. The gospel of peace is also the hope of the poor for a better tomorrow.

Ecclesiology

As defined by Isidore of Pelusium, ecclesiology is "the assembly of saints joined together by correct faith and an excellent manner of life."[17] This means ecclesiology reflects the gathering of saints in the Christian faith to live according to its core mission—the proclamation of the gospel. Other terms people have applied to ecclesiology include: People of God, Body of Christ, Temple of the Spirit, spiritual community, Bride of Christ, assembly of saints, believing in the Lord and Savior Jesus Christ through which the communion (*koinonia*) of the believers exists with the assistance of the Holy Spirit (2 Corinthians 13:14). The Church (*ecclesia*) is also defined as "the salt of the earth" and "the light of the world" (Matthew 5:13-16), to build and shape a community or assembly into "unity of the Spirit through the bond of peace" (Ephesians 4:1d) which represents "God's temple" (1 Corinthians 3:16), a "spiritual house" (1 Peter 2:5), the "household of God" (Ephesians 2:19), a "dwelling place for God" (Ephesians 2:22), and a "sharing of hope and faith" (Ephesians 4:4-5). Thus, the Church as the people of God has not only been chosen for communion among themselves but "to proclaim the mighty acts of God so that those who live in darkness, whether poor or rich, black or white, trained or untrained may come to marvelous light" (1 Peter 2:9).

With this responsibility, the Church must proclaim the revelation of the Kingdom of God to the whole world and witness to all nations until the end (Matthew 24:14). Hence, the Church becomes a servant (*doulos*) people and called to a commitment to Christian service—missionary works, investment in social justice issues, ministries of healing, education, and empowerment of the poor, and teaching about the experience of the love of God and the good works of Jesus Christ.

17. Alister E. McGrath, *Christian Theology: An Introduction*, 6th ed. (Newark: Wiley-Blackwell, 2016), 8.

The Church's responsibility, as part of the mission of God, is the proclamation of Jesus, the King, and his Kingdom, "that his reign will one day be established here on earth."[18] That once encountered with the living God and experiencing forgiveness of sins, empowerment of a social, economic, physical and spiritual transformed life in Christ, anyone one who is living under hardships caused by social barriers, may experience abundant love and care with the establishment of the reign of God, through the King Jesus—Emmanuel, God with us—obstacles, both social and physical, will be overcome and transformed through the Spirit of God.

The Church is the invisible presence of the Kingdom of God, called to serve the needy—the works of compassion, striving for justice, planning for change, community development, providing relief in disasters, like the lingering devastating hurricanes and a deadly earthquake that ravaged the nation of Haiti. As a faith community, servant people, the Body of Christ, God's people, those are core actions that the Church has been given to take on in "all the nations" in the world. Otherwise, why did Christ say those who believe in him would do "even greater things than these" (John 14:12)? In that short sentence, two words stand out the most, and they are both in the plural: "things" and "these," which means all the miracles, the exorcisms, the healing of the leprous, recovery of sight for the blind, the feeding of the hungry, the resurrection of the dead, the healing of the sick, etc., are the "greater things" Jesus promised, "all the nations" that we witness to who believe in him would experience. When we undertake a greater church mission, we will speak the word of hope, peace, and freedom to the lost in the name of Jesus Christ. As missionaries set to do greater work, and as "we go and bear fruit" (John 15:16), the world will recognize Christ. It will embrace the Kingdom's message, with new life purposes, the

18. Rupen Das, *Compassion and the Mission of God: Revealing the Invisible Kingdom* (Carlisle, Cumbria, UK: Langham Global Library, 2016), 19.

outreach of the marginalized, the poor, the oppressed, the hopeless will be guaranteed through our efforts.

If Christians do not place adequate emphasis on the broader church mission calling—physical care and social justice—the Church runs the danger of focusing the Kingdom of God as a spiritual-soul-saving machine, and "Christianity is reduced to a set of ethical teachings and actions, which is no different than any other religion or philosophy."[19] If Christianity is only a spiritual remedy, suitable only for the soul, with no earthly implication or social solution, adoptees of other religions could claim that they offer that as well. The truth is that if the church mission doesn't grow into caring for the soul as well as the body, many in Haiti will not receive the true gospel because other religions might accompany their religious teachings with lots of social and economic reliefs. Muslims, for example, is widespread in Haiti after the earthquake and are well aware of the chronic social problems faced by the community. They get creative in offering much social assistance to lure vulnerable Haitians to their religion. Mormons, for their part, provide a whole host of gifts and make promises to Haitians, in mostly leadership positions—such as American visas to visit or to study in the U.S., among other pledges for conversion to their religion. So Christian missionaries would be ill-advised to reduce the proclamation of the gospel into just ethical teachings. With targeted, actionable project plans that aim to alleviate poverty, lives can be transformed spiritually and socially.

Pneumatology (Acts 1:8)

None of the intentional caring for the poor that composed part of the church mission in the Kingdom of God explained above is possible without the role of the Holy Spirit. The work of

19. Das, *Compassion and the Mission of God*, 32.

the Holy Spirit in God's mission, throughout millennia, transcends time and religion—the Old and New Covenants, explicitly or implicitly, resort to the Spirit of God to explain God's manifestation in and among his people. God gave a promise to his people when he said, "I will pour out My Spirit on all humanity, and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on the male and female servants, I will pour out my Spirit in those days" (Joel 2:28-29). It is clear here: we cannot please God without the Spirit's presence in our lives. Without the outpouring of the Spirit, we cannot witness to the poor.

Paraclete (*parakletos*) appears five times in John's writings (John 14:16, 26; 15:26; 16:7, and 1 John 2:1). The word *parakletos* in Greek—often translated as a comforter, counselor, defender, or helper—means "one who pleads another's the cause before a judge, a pleader, counsel."[20] Jesus knew that there would not be any concrete and successful mission work accomplished without the Helper when he said to his disciples, "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about me" (John 15:26). The church mission would not be possible, shall not be possible, and cannot be possible without the Helper, the counselor, the comforter, and the defender. The Holy Spirit's role is assisting Christians to prophesy and witness the Kingdom of God to "all the nations," primarily where the poor reside.

The Holy Spirit of God took the place of Christ with the apostles after his ascension to the Father to lead them to a more in-depth knowledge of the gospel truth and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the heavenly Kingdom. That's why Apostle Paul said to the Roman Church, "The Spirit helps us in our

20. "G3875 – paraklētos, Strong's Greek Lexicon (KJV)," Blue Letter Bible, accessed September 23, 2020. https://www.blueletterbible.org//lang/lexicon/lexicon.cfm?Strongs=G3875&t=KJV.

weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans" (Romans 8:26). Not only does the Holy Spirit strengthen us in our weakness, groaning, and confusion about the right thing to ask, but he intercedes for us because he knows best what we need for our spiritual and missionary plans. The Spirit also knows what the poor of Haiti need.

As Jesus' mission time was running out, he promised the disciples that "when the Spirit of truth comes, He will guide you into all truth; for he will not speak on his own initiative, but whatever he hears, he will speak; and He will disclose to you what is to come. The Spirit will glorify Me, for He will take of Mine and will reveal it to you" (John16:12-15). So, the Holy Spirit's role in the mission of the Church is biblically and theologically proven in the mission of the Church: a revealer, a guide, an advocate, interceder, strengthener, spokesperson, discloser, truth-teller, and enabler. The Spirit continues to sustain and empower us with all strength, wisdom, compassion, discernment, and dedication of service that we can continue to serve the people of God and glorify the name of Jesus Christ.

It was also the power of the Holy Spirit that enabled Jesus to perform miracles. Jesus confirmed that mission would be impossible without the power of the Holy Spirit when he promised his disciples, "You will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The 120 (or so [Acts 1:15]) of Jesus' followers received the Holy Spirit and were empowered by him to perform signs and miracles. The mission works that Jesus and the disciples accomplished in the Kingdom would not have been possible without the Holy Spirit's influence. The sending (mission) of the disciples in the pre-Easter period to heal, drive out impure spirits, make the blind see, raise the dead, drive out demons, cleanse leprosy, etc. (Matthew 10), and

Jesus' post-Easter commission to his disciples in Matthew 28 to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit" would not have been possible without the Holy Spirit.

Even the people we will witness to will experience the outpouring of the Holy Spirit, just as it was in the early church: "While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message" (Acts 10:44). It is astounding how the Holy Spirit puts his indelible mark on new converts for all nations on earth, missionaries and people who are being served included, to recognize that no mission work can be successful without the constant presence of the Holy Spirit. I would have failed many times throughout my mission planning if I didn't have the guidance and wisdom of the Holy Spirit. The Haitian community would not have experienced the love of God as they did without the enlightening of the Spirit of God. It has been proven time, and again, the mission of the Church is empty of sense and ineffective without the presence of the pneumatology reality. The proclamation of the gospel and the invitation of those who are dead spiritually to the Kingdom of God is not possible without the Holy Spirit.

Again, how would any of these be possible: seek the welfare of the poor, advocate for social justice where it doesn't exist, proclaim the good news of Jesus—the relation out of love without the Helper—the guide—the counselor—the Holy Spirit. Frankly, none of these is possible. Jesus has given us his word, just as he did to the disciples, which is God's word (John 14:24b-25), and he will send the Holy Spirit to equip us to speak (John 14:26) and transform the world by our love. When the Holy Spirit equips us, care for others becomes a thing automatically.

CHAPTER THREE

LITERATURE REVIEW

Poverty in Haiti

Root Causes

Haiti, Latin America's oldest republic, was not always impoverished. In 1789, Haiti was France's most valuable colony and accounted for "one-third of all French commerce, and Haiti produced 60% of the world's coffee."[1] Haiti was so profitable commercially and monetarily to the French government that more ships docked in Haiti than they did in Marseilles, the great trading center of that time. Furthermore, Haiti was called "the pearl of the Antilles" and produced "more wealth than all thirteen of the North American colonies put together."[2] Before the revolt against cruel and inhumane servitude in what became the world's only successful slave revolution, Haiti was considered a wealthy colony. In the year 1791, the people of Haiti helped France earn superpower status on the world stage.

As previously noted, Haiti has not always been poor. Much of Haiti's root causes of poverty is political, even though natural disasters, including the earthquake of January 2010, have deepened the poor conditions Haitians already lived in. Ongoing political instability and widespread corruption further divide, destruct, and deepen the country's institutions in the most social and economic chaos one has ever seen. If instability stops and good governance is instated, as will be argued below, there is certainly hope that Haiti could be back on the track of

1. Jean-Bertrand Aristide and Laura Flynn, *Eyes of the Heart: Seeking a Path for the Poor in the Age of Globalization* (Monroe, ME: Common Courage Press, 2000), 29.

2. Aristide and Flynn, *Eyes of the Heart*, 29.

economic growth again. Unfortunately, as most internal and external observers opine that this is far from being a reality, most Haitian people have started to believe this as well.

According to the Human Development Index (HDI), Haiti is the Western Hemisphere's poorest country today. HDI stresses, "The causes of poverty in Haiti are political instability, poor governance, lack of personal safety, a weak justice system, low levels of physical and human capital investment, lack of basic infrastructure, and demographic pressures."[3] If lingering disputes for power continue, norms of governance are not respected, and rules of law are not enforced, among other critical infrastructural changes, Haitians will live in poverty for many years to come.

Herbert Schlossberg argues, "Commonly people are poor because of cultural factors which they choose not to change: [the belief] that women [should] not work outside the home; that animals [should] not be killed; that it is more prestigious not to do physical work; that it is not worth taking risks."[4] These things may add to apparent growing causes a country might be poor, but they do not apply to Haiti. Firstly, women want to enter the workforce badly. However, the government and the private sector do not create enough opportunities for them because, in part, all the American textile factories responsible for employing most people have been closed after lingering political instability, at least, for the last 35 years. All those factories were relocated to the Dominican Republic. There is no religious or cultural sensitivity to Schlossberg's second point, nor are there any government regulations that forbid animal killings in Haiti. And the last idea advanced by Schlossberg why a country might be poor is the people's lack of desire

3. Bernhard Fritz-Krockow, Eric Verreydt, Werner Keller, and Randa Sab, "Haiti: Selected Issues," International Monetary Fund Staff Country Report No. 01/04 (Washington, D.C.: International Monetary Fund, 2001), https://www.elibrary.imf.org/doc/IMF002/03067-9781451954654/03067-9781451954654/Other_formats/Source_PDF/03067-9781452731674.pdf, 50.

4. J. Andrew Kirk, *What Is Mission?: Theological Explorations* (Minneapolis: Fortress Press, 2000), 100.

to engage in intense labor. But a lack of willingness to do physical work does not contribute to Haiti's poverty. Haiti does not have nearly enough work to employ its population. All these reasons Schlossberg has evoked have been verifiably and justly refuted as causes for Haiti's poverty.

J. Andrew Kirk mentions other reasons why a country might be poor. They are precisely the reasons many observers and foreign non-governmental organizations (NGOs) have given for Haiti's poverty, namely that "poverty is mainly due to a nation's failure to sustain economic growth. This may be due to an inability to attract the right kind of foreign investment because of political instability and corruption."[5] It might also be due to a lack of social programs. The International Monetary Fund (IMF) has concluded, "Social programs that are largely financed by international donors through non-governmental organizations have been scaled down or suspended due to the ongoing political crisis, economic uncertainties, and a slow pace of structural reforms."[6] So political instability is a common theme in poverty-stricken countries.

Bryant Myers cites a report, stating, "'Low governance capability and chronic poverty go together'—the report continues on illegal financial and poor governance by saying that— 'every dollar of foreign aid going into the developing world is dwarfed by the ten dollars of capital leaving the same countries illegally.'"[7] Haiti has suffered from incompetence, greed, and corruption (which is the basis for political instability), which has promoted chronic poverty more

5. Kirk, *What Is Mission?*, 101.

6. Fritz-Krockow, et al, "Haiti: Selected Issues," 52.

7. Bryant L. Myers, *Engaging Globalization: The Poor, Christian Mission, and Our Hyperconnected World* (Grand Rapids: Baker Academic, 2017), 140.

than any other phenomenon. We know this, but how do we help curb it is the essential question we are trying to answer.

The "quality of governance—the rule of law, good policing, and provision of public services—matters" as much as any other measures being put into place for socioeconomic development by any government.[8] In any country where the quality of governance is low, the rules of law are not enforced and the lack of adequate policing that instills confidence and provides security is not legislated and implemented, which means that anarchy, weak economic development, weak central government, political instability, and poverty will continue to be the norms. Major foreign entities, researchers, and observers have concluded that Haiti has already reached the point of great suffering and pain.[9] The World Bank thinks that there will be even greater suffering and pain in the future than what the people have already experienced, mainly due to the COVID-19 pandemic.[10] This paper argues that, even though the greedy Haitian oligarchy, the corrupt and failed government, has created this political instability which has contributed to poverty, coupled with all the natural disasters, Christian missionaries can play a small role in combatting that poverty.

8. The World Bank in Haiti, "Overview," last updated May 1, 2020, accessed February 5, 2021, https://www.worldbank.org/en/country/haiti/overview.

9. World Bank, IMF, United Nations, and World Vision have already been mentioned, but there are many more. For example: Council on Foreign Relations (see Rocio Cara Labrador, "Haiti's Troubled Path to Development," *Backgrounder* [March 12, 2018], accessed February 6, 2021, https://www.cfr.org/backgrounder/haitis-troubled-path-development); Migration Policy Institute (see Georges E. Fouron, "Haiti's Painful Evolution from Promised Land to Migrant-Sending Nation," *Migration Information Source* [August 19, 2020], accessed February 6, 2021, https://www.migrationpolicy.org/article/haiti-painful-evolution-promised-land-migrant-sending-nation); and of course the United States (see Congressional Research Service, "Haiti's Political and Economic Conditions," updated March 5, 2020, accessed February 6, 2021, https://www.justice.gov/eoir/page/file/1316076/download; and U. S. Department of State, "U.S. Relations With Haiti," updated January 6, 2020, accessed February 6, 2021, https://www.state.gov/u-s-relations-with-haiti/).

10. The World Bank in Haiti, "Overview."

Despite the well-supported and commented root causes of poverty in this paper, missiologists like Steve Corbett and Brian Fikkert, in the book *Helping Without Hurting in Short-Term Missions*, offer a different version of poverty's root causes. "Poverty is rooted in broken relationships with God, self, others, and the rest of creation. In this light, material poverty is a symptom of something deeper."[11] The authors argue that poverty or abundance of a man or a woman is dependent on whether or not they reconcile with God through the blood of Jesus Christ shed on the cross. To Corbett and Fikkert's credit, Colossians 1 is their supportive text in reaching that conclusion: "For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."[12] This paper is not opposed to the text used, nor is it opposed to the theology backing the text.

This thesis is in opposition to this theology because one Bible verse is not to be interpreted alone to support a profound topic like poverty and evangelism and the moral necessity for STM's to address it when sent. The author believes and this paper argues for sinners' due diligence to be reconciled with God through the blood of Jesus Christ on the cross. This paper also argues for spiritual transformation first. Further, as the sinner's spiritual poverty is considered, his or her material poverty should also be considered. Regardless of whether a sinner makes peace, reconciles, or accepts Jesus Christ as their personal Lord and Savior, this should not preclude their holistic transformation.

If "material poverty is something deeper," as claimed here, somehow, the dual authors of *Helping without Hurting* think that STM's ought to stop treating the symptoms and start treating

11. Steve Corbett and Brian Fikkert, *Helping Without Hurting in Short-Term Missions* (Chicago: Moody, 2015), 20-21.

12. Colossians 1:19-20.

the underlying causes of poverty. What the authors of *Helping Without Hurting* might perceive as "the underlying root causes" for poverty in one region, or state, or community, may not be the same root causes for another region, or state, or community. They may have had one or more experiences and do not understand poverty's root causes for Haiti. This paper documents the World Bank and other watchdogs that keep tabs on the socio-economic progress of countries and accordingly argues that poverty in Haiti and many parts of the world is caused by division, political instability, natural disasters, corruption, etc. Those are the root causes of poverty that this paper stands by. This paper supports these reasons because the author of this paper sees and experiences them. Many hours of research and personal interviews were conducted before this conclusion was reached.

As a Christian leader, as in Paul's saying to the church of Colossae, having established a spiritual relationship with God is the primary reason Jesus came on the cross. He did that so that men and women could be reconciled with God, experience God's love, and receive the forgiveness of their sin through the blood of his Son. During our trips to Haiti, we always offer the gospel first. Then we prove the gospel to be good news in following up with the distribution of goods, meals, and other most-needed items crucially needed by the population. We do not wait until a community surrenders to Christ before we help them. Nor do we have any practical evidence that can support the assertion that material poverty results from not having reconciliation with God. In many parts of the world, including in the United States and Haiti, many fervent Christians live in abject poverty. Faithful Christians, who strive to serve God, follow Christ, and yet, live in misery. How can we say that once someone is reconciled with God, his social status will change? I can't entirely agree with that conclusion, and it does not apply to the community and reality this paper tackles. The paper respects the position and agrees

that humankind needs to surrender to Jesus as their Prince of Peace, Redeemer, Lord, and Savior. But it is a different story entirely to ask STM's to treat the underlying causes of material poverty in a couple of weeks. This paper does not believe it possible to do, nor is it the job of STM's to investigate the root causes, stop treating the symptoms and start treating the underlying causes of poverty. This paper argues that the church's mission is to proclaim the good news of the gospel, evangelize everywhere possible, and serve the poor regardless of their faith and relationship with the Trinity.

Consequences of Poverty

From the vantage point of World Vision, IMF, World Bank, and other notable NGOs, poverty is a reality of every day in most people's lives in Haiti. Its eradication is so problematic that those not affected by it become unfazed by the suffering which it causes. Before the notorious natural disasters, the notable earthquake, and the lengthy health epidemic, most people suffered from joblessness and homelessness. Most Haitians are deprived of essentials that sustain life—adequate nourishment, housing, clothing, and healthcare. They don't have some goods and enough public and private services available to them. Most of the housing infrastructure was destroyed by the earthquake and other natural disasters.[13] As a result, many large families share one or two rooms and sleep together on the same bed. Another issue is the lack of clean water. "While the lack of clean water and sanitation has been a major problem in Haiti for years, the situation became dire in 2010 after…[the] earthquake destroyed many of the existing sanitation systems."[14] Running water is not widely available, and many people do not use proper toilets.

13. World Vision, "2010 Haiti Earthquake: Facts, FAQs, and how to help," accessed February 5, 2021, https://www.worldvision.org/disaster-relief-news-stories/2010-haiti-earthquake-facts

There are open drains, and health services are scanty. Many walk on foot for as many as two or three hours to go to school, hospitals, or the open-style local public market. Many in Haiti don't know what they will eat the following day after not having adequate food the day before. Poverty is like a death warrant. Kirk writes,

> Poverty means death. In this case, death is caused by hunger, sickness, or the oppressive methods used by those who see their privileges endangered by any and every effort to free the oppressed. It is physical death to which cultural death is added because, in a situation of oppression, everything is destroyed that gives unity and strength to the dispossessed of this world.[15]

Most Haitians living in rural regions, often called peasants, are poor due to a lack of power or ability to influence the political process. The peasants or farmers and rural non-educated women are the most affected by the corruption and incompetence of the national political process and distribution of the country's so-called wealth. It is a fact that "Globally, rural poverty is often higher and more difficult to fight than in urban areas. But providing education, health services, and jobs to these communities is critical to promote equal access to a better life for all Haitians."[16]

Gender Roles and Poverty

14. Carl Christian Jacobsen, "Forging a path to progress for Haiti's water and sanitation," World Bank Blogs, March 5, 2019, accessed February 5, 2021, https://blogs.worldbank.org/water/forging-path-progress-haitis-water-and-sanitation.

15. Kirk, *What Is Mission?*, 98.

16. The World Bank, "Living Conditions in Haiti's Capital Improve, but Rural Communities Remain Very Poor," July 11, 2014, accessed February 5, 2021, https://www.worldbank.org/en/news/feature/2014/07/11/while-living-conditions-in-port-au-prince-are-improving-haiti-countryside-remains-very-poor, quoting Sri Mulyani Indrawati, World Bank Managing Director and COO from June 2010-July 2016.

In Haiti, women are the first to be most affected by the current corrupt political class. "Gender roles are well defined within couples [in Haiti]: women are responsible for market transactions, management of the family budget, food preparation, and care of the children."[17] As mothers, the women don't receive any subsidized financial help from any government agency to start a small business or provide basic needs for their children, such as food, milk, or basic household necessities. Despite the dire economic situation, they live in, there is no one available to help them, whether on a non-profit, for-profit, or governmental agency level. Those who could be characterized as house moms are responsible for running their household, like cooking, dishwashing, laundry, etc. All of this adds to their stress and psychological pressure, coupled with their profound economic misfortune.

In Haiti, gender inequality exists, and women are often victimized by the cultural status-quo, which encourages women to be house moms, get paid less, and be the last to take advantage of social opportunities. The World Health Organization emphasizes this fact by stating, "In the matrifocal system of Haitian families, given the country's economic context, women shoulder several essential functions but face important discrimination on economic, judicial and educational levels."[18] This culture in which a woman has less say in household decisions, and less leverage in society directly correlates to psychological and economic hardships.

Like women, men may also face poverty. "Generally, men are responsible for agricultural work, providing for the family, and repair and maintenance of the home."[19] They are called the

17. World Health Organization (WHO) Culture and Mental Health Research Unit, "Culture and Mental Health in Haiti: A Literature Review," February 2, 2010, accessed February 5, 2021, https://iris.paho.org/bitstream/handle/10665.2/2791/Culture%20and%20Mental%20Health%20in%20Haiti.pdf?sequence=1&isAllowed=y, 8.

18. WHO, "Culture and Mental Health in Haiti," 8.

19. WHO, "Culture and Mental Health in Haiti," 8.

sole breadwinners and are sometimes forced to leave Haiti and become boat people. Sometimes, they go to the Dominican Republic to make money and support their family back home, or they face the reality of farming without central government assistance, irrigation, tools, and even road infrastructure. Even though they work long days and hours, invest time, energy, and even take loans from friends or family members, they see little return from their investment, or sometimes they spend the whole year working for nothing. If the men cannot provide for their family's basic needs, they will have a broken family.

The outcome is that "both men and women lament their inability to live up to their social roles as providers for their children, and men in particular express rage over the loss of status and property. Men's shame over their inability to act as providers often leads to the abandonment of marital partners and children, leading to increased vulnerability for the latter."[20]

Some Solutions to Poverty

There are plenty of suggestions as to how one can escape poverty. One solution Kirk offers is "the one-off cancelation of the major categories of debt of the severely indebted nations and a favorable rescheduling of the debt of the moderately indebted nations."[21] Due to debt, Haiti faces more hardship. Haiti's history with debt started when it had to pay a loan to France after gaining its independence. Former President Jean-Bertrand Aristide writes about this in his book *Eyes of the Heart: Seeking a Path for the Poor in the Age of Globalization*. He states, "Lasting peace with France was only achieved in 1823 when Haiti agreed to pay 150 million francs to reimburse the French. To pay for our freedom, we were forced to mortgage our future. To pay

20. WHO, "Culture and Mental Health in Haiti," 15.

21. Kirk, *What Is Mission?*, 102.

the first 30 million francs, Haitian President [Jean-Pierre] Boyer closed all [of]…Haiti's school[s], an early case of structural adjustment."[22] President Boyer faced a difficult decision as to whether they should finance a project that could improve their poor citizens' lives or pay a loan to foreign borrowers. When a weak country like Haiti faces this dilemma, it adds to its existing socioeconomic hardships. In his book, former President Aristide also mentions that "We knew that the Haitian state did not [would not] have the money needed to invest in providing services to all of Haiti's people" while repaying the loan.[23]

Kirk offers another solution to poverty, which is "the creation of stable democracies, which include free speech and action for opposition political parties and groups which encourage local grassroots political action."[24] The State Department of the United States agrees with this solution stating, "When Haiti is more prosperous, secure, and firmly rooted in democracy, Haitians and Americans benefit…. Strong democratic institutions, in particular the holding of regular free and fair elections, can help guarantee Haiti's democratic traditions and ensure a voice for the Haitian people in their governance."[25] This solution can put a country with a weak economic record on the development path. These are steps that could genuinely foster economic growth and decrease poverty.

Additionally, Kirk proposes that arms trading be reduced. Today, arms traffic in Haiti is more visible on the black market than illicit drugs. There are more machine and shot guns in the major poor localities than books and more gangsters than students. In Haiti, sadly, legal weapons

22. Aristide and Flynn, *Eyes of the Heart*, 30.

23. Aristide and Flynn, *Eyes of the Heart*, 102.

24. Kirk, *What Is Mission?*, 102.

25. U.S. Department of State, "U.S. Relations with Haiti," January 6, 2020, accessed February 6, 2021, https://www.state.gov/u-s-relations-with-haiti/.

often fall into the wrong hands and, as a result, become illegal weapons. Those illegal weapons have contributed to the atmosphere of instability, insecurity, and fear that exists—the very instability that is a root cause of poverty in Haiti today.

Reducing arms trading, canceling loans, rescheduling debt repayments, creating stable democracies, and encouraging grassroots political action are all solutions proposed by experts. These proposals are viable solutions. Additionally, missionaries improve poverty through missions. When missionaries teach and preach in love and engage in social action, reducing poverty in Haiti becomes an attainable goal.

Being Christ to Our Neighbor

There are so many needs that are so urgent in the absence of responsible local officials that Christians who can garner support from their church or community and whose hearts are open to serve in Haiti should strive to bridge the gap left by those irresponsible leaders. To bridge the gap means to bring some assistance to the poor by making financial resources available while on missions in Haiti. The aid may not be significant. It does not matter the size or volume of the support, as insignificant as it may appear in the eyes of those conducting missions; it is a significant aid to those suffering from daily hunger. That can and will only happen when we realize that we are a family in Christ as Christians. And as members of the same family in Christ, we ought to love, support, and serve one another (Galatians 5:13f).

Christians should be willing to admit that any Christian anywhere, no matter the tongue or cultural differences, is a child of God. If they make this admission, they might also realize that a short-term mission field is an excellent place to show brotherly love to fellow Christians. Christians on short-term missions in Haiti will recognize that Haiti's Christians are their brothers

and sisters in Christ. As such, they should strive to make much-needed efforts to make resources available to the poorest benefit in their family. Any Christian saved by the incarnate Christ, as Martin Luther said, is now free to "give [themselves] as a Christ to [their] neighbor, just as Christ offered himself to me," by ensuring their neighbor is safe, protected, and have their basic needs addressed.[26]

When Luther calls upon Christians to become Christ to their neighbor, he means that Christians should not "seek to become an agent of the broken sinner's redemption, but he does become the channel through which the love of God for sinful men can be made known."[27] How can we achieve that? By having this neighbor's interests at heart, by assisting them in their most basic needs and by becoming a caring and loving neighbor. "The love of God for shattered lives can be made known effectively only through persons who care."[28]

What happens when we are not a Christ to our neighbor? If we don't love and care for our neighbors, Luther calls us ineffective neighbors, and therefore, we are not worthy to proclaim the good news of the gospel to these people. If we are not a Christ to our neighbor, we are not true followers of Christ. When we are a Christ to our neighbor, it causes us to love, care for, and share with our neighbor. It is not Christ-like to preach high moral qualities to a neighbor while they cannot eat one meal a day and do nothing about it. It would not be Christ-like to see a little girl, or boy, or a pregnant woman unable to eat, and the only thing that is said is "Jesus loves you." Missionaries in Haiti should speak to the people that Jesus loves them, but Jesus' love must be expressed through their word and action. This is the point Luther makes. This is the

---

26. Martin Luther, "Treatise on Christian Liberty," 1520, accessed December 22, 2020, https://history.hanover.edu/courses/excerpts/165luther.html.

27. Church Society Study Conference, *Christian Responsibility to Society: A Biblical-Theological Statement* (Newton, KS: Faith and Life Press, 1963), 11.

28. Church Society Study Conference, *Christian Responsibility to Society*, 11.

point this project is making. The expression of God's love for the sinful person is to be expressed in the redemption of the soul and in physical care.

Missions as Mutually Beneficial

Missions benefit those offering service and those being served. Laurie Occhipinti stresses, "Being of service to others is an essential part of short-term missions. And in this service, mission participants find tremendous personal rewards. Yet they also strive to genuinely offer service—to help those in need."[29] It is not just the command, or the compassion, or the love, or the caring for people that propels us to serve, according to Occhipinti, it is also the "personal rewards" that come along with being of service to the poor.

Furthermore, when we have an impact on people's lives, we often impact our own lives, and Occhipinti complements that thought when she says, "[Mission trip] participants, often hope, and sometimes find, that this changes their own lives."[30] Missionaries to Haiti will better understand poverty. They will appreciate the host community's culture, understand their own culture, and begin to think about framing relationships that bridge divides of class, tradition, and geography. It also brings changes in the participants' lives by realizing that life should not be taken for granted. It brings changes in the donors' lives by their advocacy effort for social justice, equality, and fairness in their home country, especially in America, where racial tensions have been heightened in recent months.

29. Laurie A. Occhipinti, *Making a Difference in a Globalized World: Short-Term Missions That Work* (London: Rowman & Littlefield, 2014), 117.

30. Occhipinti, *Making a Difference in a Globalized World*, 119.

When participants and leaders of short-term missions participate fully immersed in projects aiming to alleviate social and spiritual concerns of the people where they serve, it provides an opportunity for participants to be attentive to the stories of fellow Christians and non-Christians. Short-term missions offer to participants, among many other things, the chance to experience different cultures.

But even more, participants get to know people of the same faith and different faiths from other cultures. Occhipinti sees other advantages in participating in short-term missions in general, where the "emphasis on building relationships and connections leads participants to rethink cultural differences, what it means to be wealthy and what it means to be poor, and how people are connected."[31] The opportunity to lead mission trips can be one of the best opportunities of one's whole life. It provides the opportunity to grow spiritually, socially, and truly, it is humbling. As Christians, we all have an enormous task ahead of us—the mission to care, support, and assist the poor among us.

Ministering Spiritual Transformation and Social Relief to the Poor

When the church decides to witness Jesus to those living in poor countries like Haiti, it must do so in a way in which the people will be impacted spiritually and socially. The social message should always align with the spiritual message. When missionaries witness in Haiti, they are delivering Christ's message, which was geared mostly towards the poor.

In *God So Loved the Third World*, Thomas Hanks writes about Christ's message—the good news. He says, "the good news that Jesus came to proclaim to the poor finds its focus in

31. Occhipinti, *Making a Difference in a Globalized World*, 123.

Jesus' own person and in what he came to do," and this is the message that missionaries must bring to the Haitians.[32] Also, the Haitian people must know that Jesus can relate to them directly because he "was born a human being into an oppressive situation, and he fully identified with the poor."[33]

Jesus's gospel proclamation is not only for the poor spiritually but also socially because he identified with their plight and needed to help them. Jesus and his family "belonged to the broad social class of the poor, of those who had to work for their living."[34] Thus, when "Jesus spoke to the poor with good news, he did so from below, not from above."[35] That means we cannot spiritualize poverty. We cannot just pray for the poor that we evangelize to. We cannot say God will take care of you. It's vital to offer financial support as well.

The Practice of Almsgiving and Ministering to the Whole Person's Needs

During Jesus' public ministry, he did not have a place "to lay his head" (Matthew 8:20; Luke 9:58). His living conditions required people to minister to him as he did not have much. Thus, Jesus depended on almsgiving from his followers and relied on assistance for his ministry. So, the church must be relentless in its effort and commitment to make its mission programs resemble that of Jesus's. The duty of almsgiving is for the missionaries who meet the very poor on their mission fields.

---

32. Thomas D. Hanks, *God so Loved the Third World: The Biblical Vocabulary of Oppression* (Maryknoll, NY: Orbis Books, 1983), 116.

33. Hanks, *God so Loved the Third World*, 116.

34. Michael D. Guinan, *Gospel Poverty—Witness to the Risen Christ: A Study in Biblical Spirituality* (New York: Paulist Press, 1981), 59.

35. Hanks, *God so Loved the Third World*, 110.

As we evangelize to the poor in Haiti, "we simply cannot be a Christian without the practice of charity."[36] To practice charity means we're ready and willing to share our wealth with the poor so that they can be fed both spiritually and physically. When we practice love, we share the good news of the gospel both in word and deeds. When we practice love, Wilson says that "we present a total ministry to the total life of man [which] is not a wholly new note in missions, but a more universally dominant [urgent] note than it has ever been before."[37] A total ministry to the total life is the holistic mission emphasized in this thesis-project. It is the mission that puts love into practice by addressing fundamental needs encountered on short-term missions. This is the most practical way Christians can extend almsgiving and charity toward the poor, and this is as it should be, in light of Jesus' own mission to the world: "I have come that they may have life and have it to the full" (John 10:10).

Wilson reminds us, "Ministering to [people] on the level of their objective human needs is never the total task of the missionary, but it is part of the total task of bringing the fullness of life and light to the whole world."[38] Missionaries should minister to the whole person's needs, including spiritual and physical, as neither one is less important than the other. Indeed, they complement each other, just as Jesus said, "Man shall not live on bread alone, but on every word that comes from the mouth of God" (Matthew 4:4). Just like people need food to live, they need God to live as well. Just like they need God to live, they need food to live. So, it is incumbent on church programs, comprehension and readiness, and goodwill to include a spiritual component on their missions and a social relief program that aims to transform life socially and spiritually.

---

36. Augustin George, *Gospel Poverty: Essays in Biblical Theology* (Chicago: Franciscan Herald Press, 1977), 28.

37. Jesse R. Wilson, *Missionary Mosaic* (New York: American Baptist Foreign Mission Society, 1944), 69.

38. Wilson, *Missionary Mosaic*, 70.

The Church and Society Study Conference guidebook concludes that Christians are called to "see [the poor's] need not only as deeply personal but inescapably social, for the sin from which Christ came to save effects not only the individual sinner but his fellowman at every level of society."[39] First, a community's personal and social needs must be considered carefully when conducting short-term missions in Haiti. The sinner needs to receive salvation, which ultimately and arguably addresses the spiritual needs; he or she also needs to receive physical care when living in poverty. Hence, a compelling mission can focus on personal spiritual needs and social and physical needs.

While the food will satisfy physical needs, a relationship with God will meet spiritual and emotional needs. No person can live without either of the two to remain whole. Wilson reinforces this notion, saying any person who is "hungry, undernourished…in economic slavery…who cannot read and write is not whole."[40] Missionaries on Haiti's mission field will do a better Christian service when they are "eager to meet any need of the people among whom they live and work. At their best, they will never overlook any human need, but they will have been as able to help as missionaries in the new day should be."[41] When we minister to the whole person in a country where people make an equivalent of less than US$1 a day, we proclaim the whole gospel that Jesus and his disciples proclaimed and ask us to proclaim.

The spiritual and social gospel go hand in hand. One of the critical questions asked in the Christian Responsibility to Society's guidebook is, "If Christ is involved in the totality of [a

39. Church Society Study Conference, *Christian Responsibility to Society*, 16.

40. Wilson, *Missionary Mosaic*, 69.

41. Wilson, *Missionary Mosaic*, 69.

person's] concern, how can his servants be any less involved if, indeed, they are truly in Christ?"[42] This question should capture all authentic Christians' attention because if Christ is involved in the totality of concerns, as missionaries, we should be equally concerned in the totality of our fellowmen's needs if indeed we are in Christ. And this is what the gospel says in John's first epistle, "Whoever claims to live in him [Christ] must live as Jesus did" (1 John 2:6). To live as Jesus did is to have as much concern about human physical needs as spiritual needs if we indeed claim to be Christ's followers.

Richard Stearns says, "It is a good thing to give a meal to a hungry child, but it is a great thing to offer life in all its fullness."[43] How do we make sure that we give a hungry child "life in all its fullness"? One of the ways is when we sponsor this child—pay his/her school tuition, pay for their annual orphanage fees, help them with their school uniforms. Investing in a hungry child's education is an investment in his or her life in its fullness. This same child may become a great resource to his/her family, community, and themselves. As challenging as this may look on the surface for mission tasks, the good news preached will be even more powerful in the community when done with compassion and excellence.

Jesus calls us for a time such as this. Jesus calls us to minister and cares for people such as these. Jesus calls us to minister to the rich and the poor, minister to small and large groups, minister in rural areas and cities, minister to the sick, and those who have good health. Our missional approach must be fixated on the whole man:

---

42. Church Society Study Conference, *Christian Responsibility to Society*, 16.

43. Richard Stearns, "Solving Poverty is Rocket Science," *Christianity Today*, July 8, 2013, accessed December 23, 2020, https://www.christianitytoday.com/ct/2013/july-web-only/solving-poverty-is-rocket-science.html.

> Ministering to the whole man in the name of Jesus is the equivalent of proclaiming the whole gospel, and in the new day missionaries are going to accent this fact as never before. It is not a new gospel; it is the old, old gospel lied out, preached out, and wrought out in the life and teachings, the death and resurrection of Jesus. The thing that is new is our deeper appreciation of its richness and beauty, its fullness and power. Of course, it is individual; and of course, it is social; and of course, it is neither, because it is both in one; the only gospel there is, God's good news for individuals and families and for groups large and small.[44]

Proclaiming the gospel and ministering to the whole person is my point—good news and social service. As Wilson says, it is not a new gospel, but the old gospel Jesus preached about, died for, and served upon more than two thousand years ago.

The only new thing is the absence of caring love, motivation, compassion, and a holistic approach toward missions. We Christians need to have a new Christian mission approach that brings transformational change to the convert's social and spiritual needs or the already-born-again brother or sister. It is not a new gospel that the whole human being needs the whole and full gospel preached to them as Jesus intended it. I agree that what needs to be new is that all missionaries renew our missional effort and see the new world through all its needs. We need to pray to God that he continues our call and refocuses our mind—that we rededicate our spirit so that we may bring relief both spiritually and materially to the neediest neighbors among us. Finally, when we do that, we weave God's love across cultures.

The Gospel: Holistic Good News to the Whole World

The gospel is the message of the Church to the whole world. It is more than a religion, or a philosophical theory, or theological system mandated by men. The gospel is more than a spiritual program or material betterment. The gospel is a gift to the world from God—this world of sin and death, this world of famine and misery, injustice, and massive killings of innocent

44. Wilson, *Missionary Mosaic*, 73.

lives. The gospel is the revelation of eternal life. As John has revealed, "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). Christians and missionaries have a beautiful message of hope and should be eager to tell the whole wide world. Jesus taught his disciples both the meaning of God's kingdom and how this was to be worked out in real life. He also demonstrated how to witness love and compassion. Wilbert R. Shenk notes that Jesus' disciples "saw him heal the sick, cast out evil spirits, rebuke evil powers, and speak words of grace and forgiveness to sinners."[45] Both the disciples and the poor and oppressed received his love with grace and saw him minister compassionately to those coming and seeking his love.

A message that God loves them, that the gospel is good news to save both spiritually and socially, is and should also continue to be our message to the broken world. Through Christ, God provides salvation—God's good news, the gospel that saves the whole person with the whole gospel with the entire life of Jesus. It cannot be half salvation, or a half gospel, or half good news. Jesus gave his entire life to the cross to save all men and women.

> The whole gospel that Jesus died for
>
> brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. By going to missions, Christians bring an offer of life to man and societies and to nations. It is also through the gospel, the oppressed can be free; in it, the shackles of moral evil and guilt and greed are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from blighting social practices and political bondage and oppression and injustice, so that in Christ men and societies and nations may stand up free and complete.[46]

45. Wilbert R. Shenk, *The Church in Mission*, Mennonite Faith Series, 15 (Scottdale, PA: Herald Press, 1984), 31.

46. Stearns, *The Hole in Our Gospel*, 281.

We are all children of God and made in God's image. The gospel which we proclaim and the ministry which we serve is the gift to the world from God and a privilege to Christians to partake in the work of building families and nations.

Poverty is a cruel experience no one wants to have. Michael Guinan notes that "the experience of such a situation [poverty] is a scandal and an insult to the justice of God."[47] Poverty is a scandal because missionaries do not introduce the gospel in the whole person's life in a holistic way. It is a scandal because too many go to bed without one meal a day. Yes, it is a scandal when missionaries knowingly go into poor countries like Haiti without knowing mission is about the Word and social needs. The life of the poor should and must be transformed when they receive the gospel.

As Christians on the mission field, we need to ask ourselves, what can we do with the blessings that we receive from God? How can we employ them to the glory of God and Christian service? These questions are fundamental when dealing with people who have nothing on hand to survive and have no hope for a better tomorrow. We should not spare anything to serve God, especially to the "poor in spirit." As Wilson says, "Money, time, thoughts and prayer have gone into [mission] planning. Hearts and minds have tried to discern how the eternal purpose of God would express itself in the years and decades just ahead."[48] God has lavished on us many financial blessings: money, cars, housing, excellent schools, hospitals, and everything else. We should try to put our money to better use than we sometimes do. We should use our thoughts and imagination to ask ourselves what we can do for the poorest among us when we minister to them. We should pray for God's discernment to know the best way forward when he calls us to serve in

47. Guinan, *Gospel Poverty*, 11.

48. Wilson, *Missionary Mosaic*, 79.

poor lands. Wilson is telling us: hearts and minds should be in mission planning for us to serve holistically and effectively.

What a blessing to serve those who are in great need to be fed. What a powerful way to show God that we obey him. Stearns states, "There is no whole gospel without compassion and justice shown to the poor."[49] When the most basic needs facing the people we evangelize are not met, it is not good news. Where evangelism does not show compassion, it is not whole, and therefore it is not the gospel that Jesus came to bring to the poor, pure and simple. The gospel that doesn't stand up for the justice, rights, and wellbeing of the poor is not the gospel that Jesus described when he said, "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40). Richard Stearns has presented his own version of this passage in this way: "For I was hungry, while you had all you needed. I was thirsty, but you drank bottled water. I was a stranger, and you wanted me deported. I needed clothes, but you needed more clothes. I was sick, and you pointed out the behaviors that led me to my sickness. I was in prison, and you said I was getting what I deserved."[50]

Stearns says, "Every act of love, gratitude, kindness, every act of care and nurture of comfort and support, for one's fellow human beings, every deed that helps spread the gospel, builds up the church, embraces and embodies holiness rather than corruption, and makes the name of Jesus honored in the world—that is the logic of the mission of God."[51] The mission that Jesus has entrusted to his people—the mission of God—is the church's mission, and the "whole gospel," the good news, is born out of God's love for us and ours for him. "That love," as

49. Stearns, *The Hole in Our Gospel,* 48.

50. Stearns, *The Hole in Our Gospel,* 47.

51. Stearns, *The Hole in Our Gospel,* 57.

Stearns has stressed, "when demonstrated to the world through acts of kindness, compassion, and justice is the strongest of any message; and when we become the agents of it, we make credible the message of a Savior who transforms men and women both holistically and spiritually."[52]

Christ came for the poor, and our mission to the poor must reflect Jesus' missional intention and work. It is not human to witness and understand poverty and not take actionable steps to combat it. When we take concrete actions toward bringing spiritual, psychological, and social transformation, we fulfill our primary moral responsibility that every Christian and missionary is called to—to care for their fellow brothers and sisters who live in extreme suffering, poverty, and social hardship. Let us be like Christ in our mission: socially charitable and spiritually like-minded.

Summary

This literary review shows that regardless of the complexity of the social obstacles and how profound the poverty is, our love and compassion can overcome them with renewed, guided, and dedicated service. With love, charity, mercy, pity, and compassion, the poor we meet on mission trips can be fed, assisted, supported, and cared for if we are willing to do so. This is a big challenge due to the immensity of poverty and social obstacles amid economic hardship. Prayer and the assistance of the Spirit of God, coupled with intentionality, a compassionate heart, and love for God, will ensure victory along the way.

52. Stearns, *The Hole in Our Gospel*, 58.

CHAPTER FOUR

PROJECT DESIGN

Introduction

This thesis-project focuses on showing that a biblical, theological, and ethical mission in the context of a poor country like Haiti should aim to bring social relief and spiritual transformation. This twofold holistic approach, spiritual and social, will prepare the hearts of the community better for the reception of the salvation of Jesus Christ, its continuity in their lives, and for sending a powerful message of our clear intention to spread the love of God in word and deed across culture. Additionally, this holistic approach paradigm aims to strengthen the local community, embody God's love through practical social action, and proclaim the gospel of Jesus Christ in ways consistent with the community's urgent needs.

The result is to put together a guidebook that mission leaders, lay leaders, pastors, or anyone who deems the resource useful to make informed decisions when conducting and participating in short-term missions. To that end, the guidebook production will foster a better learning experience for those participating in short-term missions in the short-term. It will boost participation in short-term missions in the long-term and prepare the larger church body's hearts to be more receptive to actions in missions.

Since the guidebook will result from the thesis-project, firsthand perspectives by short-term trip leaders, participants, and hosts will be collected and applied in the guidebook production. Mission team members will share their experience individually, providing details of spiritual and social operations undertaken on the mission field. These details, along with Haiti's host churches, will be used collectively to write the guidebook.

On all of these grounds, a series of guided questionnaires explicitly designed for the production of the guidebook was sent to a pool of participants. The selected participants received the surveys via attached emails, Google forms, phone calls, and text messages. I will also provide some small examples adopted by our team that was solely based on our open-mindedness, generosity, caring love, and mercy.

Format and Style

The guidebook primarily targets church groups, missions leaders, pastors, evangelists, or individuals planning and/or participating in short-term missions. There are no strict guidelines the guidebook will follow per se. However, some of its formats will be drawn from the *Short-Term Missionary Services Manual*, prepared by David R. Sanford—Professor of Missions and senior pastor at Bethany Bible Church in Arizona.[1]

Since the production of the guidebook will not follow a strict guideline from other works, and since only a portion of it will reflect the style and format of the *Short-Term Missionary Services Manual*, it will be written in a way to facilitate any lay person or leader to read it without much complication. Again, this guidebook is not solely designed for the church mission hierarchy; it is for anybody who feels that it can help their mission endeavors.

First, the guidebook will not be presented in a strictly academic style and format. The length of the content will be determined by the amount of information made available after all the surveys are analyzed, and the evaluation of the guidebook will be incorporated. In other words, the length will closely associate with the consideration of implementation adopted after the evaluation and survey responses are returned.

1. David R. Sanford, *Short Term Missionary Services Manual* (n.p., The Association of Church Missions Committees, 1976), copyright page.

A general guideline that this guidebook production will follow is that there will be a "Questions for Reflection" section after each chapter. These questions intend to stir up interests in people to do more soul searching about what missions ministry means to them, what transformative impacts they envision it can bring to people's lives, and whether, after answering those theological questions, they feel motivated to participate in transformational spiritual and social missions in any shape or form.

It is noteworthy that the manual written by the Bethany Bible Church has a strict guideline it follows. Still, this guidebook, due to its uniqueness, will instead follow a portion of that short-term mission service manual and will remain open to its uniqueness. The experiences of the author and others who contributed to the production of Sanford's manual cited above is not the same as mine and that of the many survey participants, trip participants, and those who will evaluate the guidebook. For example, in the *Short-Term Missionary Services Manual*, those who received the questionnaires did not follow the guided questionnaire guideline approach. Their service manual did not survey any group or individual. It's just a manual designed for a specific church, for a particular mission. I will only use the format of their service manual.

There will be a two-step approach in the guidebook production. I will survey a group of people and use the survey content to write the guidebook. Second, I will send the guidebook to a selected group to evaluate it in accordance with the guideline that will be provided to them. I expect the same outcome with those respondents who will evaluate the guidebook and make implementations appropriately. Some may not evaluate—they will give a report in place of critical evaluation. That was my experience with the group that I surveyed for the production of the guidebook. I am open to input from missionaries and hosts to fill out the survey questionnaires and to read and evaluate the guidebook. When different people are involved in a

project like this, offering the best input of their free will and offering different viewpoints and evaluations, it may become a challenge. Still, it is a good challenge, and there will be a better guidebook produced.

The guidebook will be approximately 70 pages, double-spaced. The audience will be primarily any member, group, or mission leader planning to travel to Haiti. The written form will be conversational and will be easy to read. Reflection questions will follow each chapter. The subdivision of the headings will follow the general guideline provided in the *Short-Term Missionary Services Manual*. The headings format will be consistent with that style, not in the strictest way, though. As such, a conversational style will be adopted and followed throughout. Relevant footnotes will be included to convey a desire to implement the insight examples, observations, survey responses, and evaluations in the document.

Content and Outline

The guidebook is divided into sections and chapters. The first part will comprise an introduction, a purpose, and brief organizational detail of the mission team members. First, the introduction will outline the philosophical, theological, biblical, and ethical approach that goes a long way into preparing mission trips in Haiti. In the introduction, I will provide valuable theological, biblical, and personal reflections on how missionaries in particular and Christians need to approach missions holistically. I will also include a brief overview of the country's issues and history and how the Bible views missionaries' responsibility toward fellow believers and non-believers. This guidebook intends to also include in the introduction how short-term missions coordinators and team members need to prepare strategically to obtain a successful

outcome. And lastly, I will provide insights on the surveys received from the participants, those who were selected to participate in the surveys, and the guidebook's evaluation.

The second aspect of this section is why the guidebook is written and for what circumstance. The guidebook is produced as a final product of a study that is designed to show that successful short-term missions, from this project's standpoint, require both spiritual transformation and social relief. Hence, the guidebook's purpose is the sum total of a study that aims to show that based upon past participation in short-term missions' trips and positive survey feedback about the topic, the guidebook will even foster more awareness of people volunteering themselves to participating. And when and if they experience, the potential of life-changing opportunity is too great to ignore.

Additionally, the guidebook is necessary because it reminds people that there was substantial infrastructural, social, financial, spiritual, and political devastation due to the earthquake of January 2010. These are the two primary purposes of the guidebook. To capture people's interest to serve by allowing them to hear what others served before they have to say and how the missions hosts in Haiti felt a transformation in their flocks' lives and bring awareness of the natural destruction that still impacts lives day.

In the first chapter of the guidebook, there will be references to how the team started taking short-term trips to Haiti and why holistic missionary work is necessary when serving in impoverished countries like Haiti. Chapter one shares the advantages of short-term missions with the readers and clarifies long and short-term missions. I will share the differences as observed and cite what other authors have to say about the two mission types. It is essential to know the nuance to decide what kind of missions they might participate in. In chapter one, readers will learn which generational groups can benefit better from either mission type. Also, readers will

even know how it is a privilege to be responsive to God's call and serve on missions. Indeed, it is a privilege to receive and accept God's direct command to go into all nations and bear witness to Christ Jesus. They will also be reminded of the promises that Jesus made to those sending and answering the call to evangelize and bring all kinds of support. Jesus said to them that he would always be with them. Additionally, readers will learn that this promise Jesus made in the Great Commission is also for modern missionaries, Christians, and evangelists.

In chapter one, readers will be reminded about who is the author of missions: the nature of God, as a loving Father, who even by his love committed to send his unique Son to die for humanity. I will outline critical theological, biblical, and moral contexts that make missions more appealing even to those who might think that mission is not for them. Yes, missions are not for everyone, but how do we know it is not for us if we are not receptive to God's intention to make us the next generation of missionaries for this troubling world?

The needs faced by the people of Haiti will also be at the forefront of chapter one. I will also include examples of the mission team members and how, through concerted and relentless effort, they bring spiritual transformation and social relief to Haiti so many lives will be transformed for God's glory, which will further the cause of the gospel. I will share all the services provided to the community with the audience in detail and how those sending and receiving ones felt about our team organization. Also, in this section, I will expound on the purpose for the coming of Christ, as stipulated in Isaiah 61:1-4 and Luke 4:18, so it hits home in terms of a practical missiological holistic approach. The main focus of the mission trips will also be outlined in this section. Again, in my opinion, missions ministry is rewarding; the fact is not too many people can see it that way, let alone join if not being called persuasively by God or by a mere coincidence. This section will also speak to that because sometimes, team members are

not specifically called to join mission teams but participate because they are bored, retired, or simply because they have financial support from their church or financial means. But this is not how God intended people to participate in missions. So, this chapter will talk about who is called to foreign missions.

In chapter two, the guidebook will address personal experiences shared by participants on previous trips. In this chapter, those selected members I surveyed for this guidebook will share their personal experiences on a spiritual, personal, and operational level. The hope is that future short-term mission team members who wish to serve may know the community's expectations, self-expectation, and contribution to the brothers and sisters. The answers will help future missionaries decide on whether to embark on short-term missions.

Chapter three will provide a complete account of what the local church leaders surveyed for this guidebook have had to say about the mission service provided to their community. I will provide direct quotes from the questionnaire answers and reflect on their responses from the survey. It is very important that we hear what the host churches have to say about the help and support. One of the intentions of this guidebook is to convey to readers that missions work.

When readers hear directly from church leaders in Haiti, they have been transformed spiritually, emotionally, and physically will draw more support for missions. More people exposed to this guidebook will see a compelling need to join. It is important that readers read about what insight examples are shared by mission team members and church leaders who hosted the mission team. The trip organizers and leaders may paint a rosy picture about their experiences to persuade more people to sign up for the next trip. But, when non-native participants, who have been in Haiti once, and will probably never go back again, share their personal insight, others feel more compelled to listen and may join.

The last chapter of the guidebook is chapter four. This will be the least conversational chapter because it will only consist of sharing with readers selected visuals of various trips. I am thinking of a saying which goes, a picture is worth a thousand words. Indeed, that is a true characterization of the images I intend to include in this chapter. The men and women who love God, who love God's people, care for God's people, and leave their homes, family, comfort zones, friends, and invest in other people's lives are worth a thousand words. It probably feels insignificant to include a separate chapter for pictures, but I could not help but think this would be the only way those brave men's and women's great work could be acknowledged. Their great contribution included: multiple rebuilding, teaching, preaching, and social actions.

Again, to hear about the great work they did and see them achieving them in action is more informative than any other chapter in the guidebook. The visual aims to show how the people were joyful amid social and physical misery and welcoming with a collaborative and loving spirit. The last takeaway from this guidebook is to give interested parties the first glimpse through visuals the needs the community faces, the work they will undertake, and the joy that comes along with serving in poor countries in the name of Christ.

The guidebook's final part is a section called *General Recommendations for a Successful Short-Term Missions Experience: Do's and Don'ts.* This last section provides a whole host of information about leadership coordination, personal and team planning, and organization. It is by no means an exhaustive document, but it is much more elaborate than before the selected group participating in the evaluation evaluated the guidebook. I received valuable critical and positive feedback from the guidebook draft evaluation. I will be ever more grateful and appreciative for the group of 5 that participated. Although the last section, in which general guidelines and recommendations are provided, is not as comprehensive as I wish it to be, I am confident this

added section (thankfully due to the evaluation) will add much-unanticipated value and clarity to the guidebook. The general recommendations range from tips, including the need to get medical clearance from a professional healthcare provider before leaving for the trip to the idea of registering with the U.S. State Department for the overseas trip before leaving. Other vital recommendations focus on how what people can do to experience the least inconvenience possible. I will give examples that people should not use credit cards or travelers check while serving in Haiti. The better option is to bring cash and make sense when serving in a foreign country. There are many interesting recommendations in that last section of the guidebook. I am sure that this section will benefit the readers if they decide to serve on missions teams in the future. I will use the same format and style reflected in the *Short-Term Missionary Services Manual* to outline the last section.

Surveys and Evaluation Process

I have approached the guidebook production as a two-pronged approach. As a main leader of the mission team, I believe if more team members share about their seen experience, more needs will be noticed, the more informative the guidebook will be, and the more interest and support it may garner. This is why this guidebook doesn't follow a strict model of any other work 100%, because each mission team model, concept, strategy, and philosophy are not the same. So, in conceptualizing this guidebook, I made it an absolute prerequisite to collect input from team members who participated in one or more trips.

The survey questionnaires were sent to about a dozen members to collect their personal insights. The questions were designed in a way to gather, admittedly, as much input that is more favorable to the views represented in the thesis project and more supportive to the guidebook

goal as possible. All the survey questions included open and closed-ended questions, so there were no traps in trying to collect instructive answers to help produce the guidebook. About half a dozen people filled out the questionnaires and returned them to me in a timely manner. I am grateful for their generosity and participation.

As indicated, their survey answers will be used to shape the guidebook in an indirect personal contributory context. The team members' neutral aspect sharing their personal experiences has given some independent insight into the views expressed in the guidebook. As a result, it will add value to the cause and minimize a misconstrued perception about participation in foreign countries' short-term missions. All these experimental views will be shared in the guidebook.

On the other hand, unlike the survey questionnaires sent out to former team members leading up to the guidebook's production, copies of the guidebook draft were sent to selected participants for their critical evaluation. In this effort, the evaluation request will be sent to a broader pool, including former team members and leaders who direct mission teams. The guidelines provided to evaluate the guidebook draft include clarity, information overload, perception sharing, assessment needs, information helpfulness, information unhelpfulness, ambiguity, and general advice. I will share the evaluations and survey answers in the next chapter and the guidebook.

After I sent a request for an evaluation to each selected member, I felt that people did not see any incentives to read a long document or were too busy to participate. All my respondents received the guidebook draft via email. I followed-up by calling some close colleagues to encourage them to read and evaluating the guidebook draft. There were added values to my efforts, and as a result of those follow-up phone calls and text message exchanges, I received the

confirmation of one participant. This would not have happened had not I followed with phone calls and texts. I received confirmation from 5 willing participants.

A request for name and intent was sent from each participant that I surveyed leading up to the guidebook production to select participants for the guidebook draft evaluation. The written permission request was sent via text, call, and emails. I followed that consent process to ensure that I avoid anonymity and confidentiality issues and that proven permission consent has been well clarified, verified, and provided. This permission offers my academic institution and me a layer of protection against misuse of people's intent and names.

CHAPTER FIVE

OUTCOMES

In recent years, we have taken several two-week short-term mission trips to Haiti. The goal was to bring spiritual transformation and social relief to Haitians in the aftermath of the deadly earthquake that shook the entire nation in January 2010. When we reached Haiti's shores, we saw the power poverty had over human lives and love. We learned many lessons about short-term missions through the hurdles, planning, budgeting, and fundraising. Each trip had its own learning curve because the social opportunities for Haitians have decreased every year. In our observation, this lack of opportunity further plunged the community into unprecedented human suffering.

Some of our team members have recorded evidence attesting to this suffering in the guidebook. Slightly more than a dozen participants received a hard copy or email copy of the guidebook draft for their critical evaluation. All the respondents selected participated in one or more of the trips we took to Haiti. Their evaluation of the guidebook draft helps understand the perspectives of short-term missions team members and poverty in Haiti and its challenges and remedies.

The evaluation guidebook draft was sent to a broader group than the surveys mentioned in the previous chapter and was composed mainly of fellow ministers and lay leaders. The purpose of collecting their critical evaluation about the document was to make sure they had the same grasp as we have about the Haitian people's needs. It was also to determine whether or not the guidebook draft conveys as many issues observed on the missions' field as it should.

Five critical evaluations were returned within the timeframe requested. The following is a set of questionnaires the respondents received either via emails: What's unclear? What was included that could be eliminated? Do you share my views represented in the guidebook that Haiti's missions or any poor country should be holistic: spiritual and material? Why do you agree or disagree? Should the guidebook go further in assessing the needs faced by Christians or non-Christians in Haiti and offer more solutions? What was most helpful, if any? What was least helpful, if any? What was unclear? What would make the guidebook more useful for future trips, participants, and leaders?

Among the five respondents who evaluated the guidebook draft, four of them participated in one or more trips that we led. The other participant has been planning a large-scale mission operation on Haiti's Southern coast for more than 30 years. Through his mission efforts, there had been positive impacts on many Haitian families and communities lives. It has been truly helpful to have these participants evaluate the document. Their critical evaluation of the guidebook draft will be shared in this chapter.

Critical Review of the Guidebook

The feedback has been mixed but overwhelmingly positive and most agree with the theme and the subject. The positive takeaway from the evaluations is that they provide critical missing pieces to improve the holistic guidebook without being negatively critical. All the evaluators were encouraged to feel free to share their views without feeling restrained. Some of them felt a degree of greater freedom to share openly and honestly.

Content

All the respondents concurred with me that there are significant needs that should trigger more social missions along with spiritual missions and not less. Some felt gratified for taking part in what they characterized as transformational service trips, where many felt that their direct participation transformed lives. And to the extent that missionaries saw their participation in short-term missions as a testimony of their true love, humility, and respect, indeed, it is something we all can celebrate.

To transform lives, as one respondent conceded, "the church depends on his mission statement that Jesus commanded" in Matthew 28:18-20.[1] Part of the church mission is to transform lives through foreign missions, evangelism, and social services. A local church mission that implicates a holistic transformational mission in his plan is not new. It should not be seen as a new endeavor but rather a continuity of Christian responsibility throughout the ages. Jesus did send his disciples to transform lives holistically. (Matthew 10:1-8). We serve God by representing his "kingdom and his character to all creation, including caring for both their physical and spiritual needs.

There must be continuity in the way the church approaches its mission and responsibility in the world. Like Jesus came to serve (Matthew 20:20–28 and Mark 10:35–45), the apostles and disciples came to serve (1 Corinthians 12:28), modern Christians need to know their Christian service, whether, through evangelism, short-or long-term missions is consistent with their calling. To serve in one of the poorest nations should be regarded as a continual Christian activity. One respondent stated that "mission is not static, it is permanent until their rapture on earth."[2] Christians can decide how much resources, time, and talent they involve in missions. But God gets to choose where to serve and when to serve. When anyone knows about the poverty that exists in Haiti, they cannot turn down God's calling to witness in a failing society.

Missions are the act of being God's witness in the world to make his glory known. In a world cursed by sin after humanity's fall, we make God's glory known by announcing that our God reigns and that the Lord Jesus has offered salvation to all who would trust in him. Each one of us is a part of Christ's body. We all have different functions. We are called to be His hands and feet since we are all called to serve one another and love one another. In the absence of Jesus, the apostles/disciples, Christians need to go to the mission field. As one respondent reminded: we "teach Bible Study, work in construction to repair roofs and floors, distribute clothes, soaps, brushes, money to the people in need. Medical clinic to take care of congregants who suffered from high blood pressure, headache, toothache. At night, we partake in worship

1. Quote from local church Pastor #1, in a written response, received January 2021.

2. Quote from the local church Pastor #3, in a written response, received January 2021.

service, and on Sundays, pastors go to different local churches to preach the gospel. It was great to take part in those activities."[3] This respondent admitted that it was great to participate in those spiritual activities where many lives were transformed in practical ways.

But one person could not perform all those tasks. It required multi- skilled participants to serve the Haitians in different capacities and be a witness for Christ. Experiences like these help us "re-evaluate of our missionary responsibility, and the role should be continuous."[4] The Christian involvement in witnessing Christ by proclaiming the good news needs to take a long-term approach, even when missions are short-term.

Not all the respondents agreed with the content. They agreed with one statement in appendix C, which stated: "Protestantism arrived in Haiti in 1816 with Pasteur Etienne de Grelet from France. Baptism will arrive in June 1823 with Pastor Thomas Paul from New England in the United States. Since then, no New England mission has succeeded. It was an extraordinary joy to learn of the coming of a mission after more than 180 years, led by Pastor Daniel N. Auguste."[5] Those are not my words. The respondent, a leader of a mid-size mission operation (larger in scope than our mission), stated that, "I would disagree with Rev. Mathieu's statement about missionary involvements in Haiti, and that it took 180 years for a follow-up as you are aware that in the south and many parts of Haiti, they have been far too many missionary activities that are constantly taken place in Haiti. I have the privilege of being part of the leadership team for well over 30 years."[6] Without historical perspective, it's hard for me to sort out the accuracy of either statement. Therefore, it is wise that the statement, which accuracy has been challenged in appendix C, deems conflicted with this respondent's theory of events and (probably with others'), will be removed from the guidebook. The same respondent was uplifting when he said the guidebook was proof that the author was committed to his work. He also acknowledged room for improvement in the guidebook, and his suggestions will be implemented in the section called Suggestions for Improvement.

Other respondents saw the guidebook draft as an eye-opener about the social issues they witnessed with their own eyes in Haiti. A trip participant stated that "there is a need for both presentations of the gospel, and service. You layout the real needs that exist that I have seen with my own eyes."[7] He agreed that there should be a distinction drawn between long-term and short-term missions and the advantages and disadvantages they both present. He did not see any inconsistency or issues of clarity in how the two approaches were analyzed. The respondent stressed that unlike long-term missions,

---

3. Pastor #3, written response.

4. John R. W. Stott, *Making Christ Known: Historic Mission Documents from the Lausanne Movement, 1974-1989* (Grand Rapids: W.B. Eerdmans Pub., 1997), 33.

5. The Rev. Josue Mathieu, Senior Pastor, First Baptist Church of Port-Au-Prince.

6. Quote from respondent #2, in an email response, received January 2021.

7. Pastor #3, written response.

> Short-term missions trips can do a variety of things, such as get building projects done in a very short term, strengthen the local church back home by growing a heart for missions in the larger church body, and also by deepening disciples through the process of preparing to serve, and by serving. They also serve as a means of providing large-scale encouragement to our brothers and sisters overseas because they see the evident love in Christ that is shown by believers who came in to serve and bless them. When we visited, there were so many people that were overjoyed to see us and overwhelmed that we had traveled to see them. When you send one, you bid them goodbye, and they go; when you send a team on a short-term trip, it goes and blesses the community that they serve, and come back and bless the place that they live.[8]

These are some advantages that this particular respondent saw attached to short-term missions. He saw the need for both short-term and long-term missions. He echoed many missions' experts' views and those of my own reflected in the draft guidebook. He went on to say, "I especially liked the nature and need of short-term missions' sections. I thought they were clear and straightforward."[9] In a broad ministry context, all the respondents believe that short-term missions work best for Haiti. Many people who participated in those short-term missions would not have joined if there were not short-term. Most of those participants don't have the time and resources to stay away from their native land to serve on foreign soil. Plus, this is probably not their calling in the first place. Thus, short-term missions work best for Haiti, because it draws more participation from people who would not otherwise participate. Though our trips were short-term trips, we witnessed many lives being transformed. People received salvation, and their churches received help in reconstruction. Also, they received material, financial and medical care. All was done in one short-term trip.

The bottom line is to serve the poor wherever they are, whatever the cost may be, and whatever the length of time maybe. The resources required should be embraced as an integral part of the church calling. When the opportunity is afforded to us to serve in challenging countries like Haiti, we should serve wholeheartedly. William Carey, who has been called the father of modern missions, wrote in his diary, "I feel it is good to commit my soul, my body, and my all, into the hands of God. Then the world appears little, the promises great, and God an all-sufficient portion."[10] We can debate on what style of missions work is best for what type of country. What should not be debatable is that mission revival needs to be spiritually transformational, socially practical, and lovingly sacrificial. The Christian considering participating in short-term missions opined a respondent "needs to really know their motive. Although in most cases, the motive will be pure—to desire to help the aid recipient physically, emotionally, spiritually, there is the possibility that someone simply wants to feel good about themselves in helping others. Self-satisfaction should only be a byproduct of actually helping out

8. Pastor #3, written response.

9. Pastor #3, written response.

10. Stan Guthrie, *Missions in the Third Millennium: 21 Key Trends for the 21st Century* (Carlisle, Cumbria, UK: Paternoster Press, 2000), 25.

of pure Christian love."[11] It goes without saying the only motive that should motivate anyone to participate in a short-term mission is love. As Christ bore witness to God's love, by coming to die on the cross for humanity, with that same spirit of love, through sacrifice, men need to bear witness to Christ Jesus and embody this God's love that Christ embodied.

Without commitment and self-sacrifice, compassion, mercy, and love, people will not see why it is vital to invest in other human beings in the name of God. Without commitment and self-sacrifice, missionaries will not risk anything for missions and help those suffering from social hardships. Many times, non-Christian people have had difficulty believing some people who call themselves Christians are true Christians. One often missing part in evangelism is Christians are not telling about God's amazing love in Christ Jesus for the world.[12] Christians and short-term missionaries have to walk the walk and talk the talk. We live in a time where people are doing Christianity, but they are not practicing their faith consistent with the discipleship teaching, which Jesus and his disciples taught. When "God's amazing love for the world in Christ is in full display—when that love is shown with deeds and by high moral standards of one's life, then one's words are credible. The rule of thumb is, the person who talks about God's love, whether when they are practicing their faith through discipleship, evangelism, teaching, preaching, or long or short-term missions on local or foreign soil, needs to show love, commitment, dedication, and a spirit of sacrifice. The person who sacrificially gives of himself to others while talking about God's love is believable.

When pursuing our calling on the mission field, when we know that we do our best to serve, there should never be guilt either expressed or felt about not having enough resources to serve a community. Mainly, when short-term missionaries are on the mission field in Haiti, they always express shock or disbelief at how much is non-existent in the medical system. With shortages of doctors and hospitals per capita, missionaries are often left wondering how people can possibly live in conditions like these in the world. A native Haitian health professional who instructed health-related sessions and monitored people's blood sugar and high blood pressure levels said: "But what happens after that? I asked myself. In the US, for example, the glucometer is free of charge for diabetic patients; but when I asked them about their own care, they stated that it was not the case for them as they have to purchase them. Again, I asked myself if they cannot have access to testing instruments and they don't have the resources and the money, what will happen to them?"[13] The nurse was frustrated at the minimal daily needed equipment the system did not provide. Patients are diagnosed with ailments that can have major health risk factors on the lives of the public. She thought that it would be normal for some of those patients to have a primary care doctor and other medical necessities at their disposal. The reason why she thought that is because she did not travel to Haiti for two decades. She ignored that if there are food shortages everywhere, it's normal to have medical shortages service. Even in developed countries like the United States, healthcare is a luxury. But in Haiti, first aid service and primary necessities are a luxury.

---

11. Quote from respondent #4, in an email response, received January 21.

12. W. Stephen Gunter, and Elaine A. Robinson, *Considering the Great Commission: Evangelism and Mission in the Wesleyan Spirit* (Nashville: Abingdon Press, 2005), 258.

13. Quote from respondent who participated in a trip, member #5, in a Google docs written response, January 2021.

Sometimes we may not know what people will do after leaving the mission fields, or we may feel less motivated to keep volunteering to do missions because we might think our work is insignificant. And what's the point of doing it if fundamental transformation is not visible. The real questions one needs to ask are what would happen if we did not go? Our care to our fellow human beings or fellow Christians might be perceived as insignificant, but in the eyes of God, it is how we show obedience, care, and compassion to one another. It's not about the number of Christians serving but about our unconditional love, absolute obedience, and well-intended motivation.

Christian evangelism should not be motivated by the perception of size but by the perception of commitment, dedication, and loving service. Christian evangelism is not about how we feel about God's work; it is not often what we do; it is instead the sincerity behind our motivation. As the nurse accurately stated, "Haiti is such a devastated country where most resources remain inexistent. Also, given the devastation those people were facing, I thought that the mission should happen at least twice a year. For continuity of care, I also thought that we (the missionaries) should engage some stakeholders to help us financially."[14] The greatest commandment is not to make disciples or to serve hundreds of thousands of people. The greatest commandment is to love God and our neighbor (Matthew 22:34-40). The Great Commission message in Matthew 28:18-20 and Acts 1:8 never specifies how many disciples we ought to make, the size of crowds we ought to attract, how many people we ought to feed, how many sick people we ought to visit, and so on. The missionaries serving on foreign soil, where poverty is prevalent, should be people, and others should see that they are motivated by love when evangelizing. We are the workers, but God is the one who evaluates our work. He doesn't do it with the same measurement men use, but he justly encourages us to continue serving.

We cannot only measure the success of a mission trip based solely on how many people turn over their lives to Christ. That is a good step in the right direction, but this progress is mainly due to the Holy Spirit's work. We cannot claim credit for it. When someone hears the gospel and repents from their sins and turns over their life to Christ, only God's Spirit can do that. Men cannot do it. When God's Spirit touches the heart in which the seed of the gospel falls, it will orchestrate regeneration—a new birth, a new life (Ezekiel 36: 26, 27). The spiritual aspect of the mission relies on the Spirit, which can renew the heart and the spirit to be acceptable to God's will and follow his laws.

However, the social relief aspect, which is emphasized in this project, relies mainly on men's part through mercy, benevolence, love, and compassion and can be measured based on and through human preparedness and trip planning. So, when human kindness and caring are expressed simultaneously, the spiritual transformation is taking place, physical life and human feelings will be touched and transformed powerfully. The success in both aspects of the mission is made manifest.

What's Unclear?

14. Member #5, Google docs response.

Two respondents opined about what is unclear in the guidebook draft. Both of those conversations took place over the phone, and there are no formal recordings of their exact wording of both exchanges. However, one respondent, asked "What's unclear?" rightfully stressed that, "I felt like I wasn't sure about the audience. It seems like this is for laypeople, but I felt like it will need to be reworked if that is the audience. It feels very less academic."[15] I understood his point. For context, this respondent was a trip participant, and he witnessed people from all walks of life participating in the trip. He also needed to see "which individual missions teams" the guidebook will be used by. The guidebook is not only for pastors or for lay leaders or evangelists. The guidebook is designed to be used by all trip leaders or participants, pastors, evangelists, or lay leaders. Anyone joining or leading a trip should feel free to use this document if the need arises. The guidebook is in the appendix, and it is exactly where it should be. All the comments are very useful and need to be evaluated carefully as we read and analyze our generous respondents' critical evaluations.

The same respondent who contributed significantly to this guidebook also thought that he should know more about Haiti because the thesis project is about Haiti. "If the focus is Haiti, what do I know about Haiti as a team member. What do I need to know about the history of the nation? The spiritual state of the nation. The needs of the nation. What are some of the social customs? What are the dos and don'ts of Haiti?"[16] And he concluded that those questions should be answered in the guidebook. Many questions cannot be answered in the guidebook. Haiti's history is old and long history; that's why this section includes only the first chapter. The respondent did not have the whole thesis project to read. Nor should he make time or have time to read this thick document. Those are the unknowns most respondents will grapple with because only the guidebook section was emailed to them for evaluation. The questions that the respondents asked are very important, as short-term missions. Participants should rightfully know about the place they will serve. My goal is to make the thesis project available to each person who evaluated it, and if time permits, they can choose to read it and find the answers to their questions.

What's most helpful?

All the respondents thought that preaching the gospel and serving advance the kingdom. "clarity about the fact that it is both and when it comes to gospel and service,"[17] it is God who is seeking all persons, that we are simply instruments by which God's love is communicated to others. The gospel and the service are God's grace that we share with others. It is God's love revealed through the salvation of Jesus Christ. The gospel and service invite unbelievers into a relationship with the God of love, who did not spare his Son on the cross. Therefore, missionaries have an obligation to bring the gospel and social services to others. They should be praying for God's guidance in this ministry and for God to include us in what he is doing. Missionaries have to show humility, resilience, commitment, and dedication in praying. The ministry of prayer will clarify anything unclear and reveal what will not be helpful, so it can be

15. Respondent #2, email response.

16. Respondent #2, email response.

17. Respondent #2, email response.

eliminated. As we realize that the missions work is not ours alone, the Spirit will take his place in the center of our work.

Do you share the holistic mission views in the guidebook?

As expected, overwhelming respondents agreed with my views represented in the guidebook draft. All the respondents decisively said that they agree that short-term missions in Haiti are set for success spiritually, emotionally, and physically when accompanied by social services. One respondent said, "I do agree, and the reason I agree is that having visited Haiti and seeing the overwhelming need, I can come with no other conclusions."[18] The shape of the new mission paradigm emerging in the twenty-first century has to be holistic. A consensus may not yet emerge on how short-term missions should be conducted in nations like Haiti. Still, one point is clear, mission work must involve material aid and missiological social intervention.

From an anthropological perspective, missionaries are bridge builders tasked to forge a loving relationship between man and God. In this loving relationship, God is known to the world, and God's love is reflected in the human's life. The qualities of being a relationship builder, as disciples of Jesus Christ, are to carry a message of reconciliation, love, and peace. In the Jewish sense, the missionaries bring the people's needs to God in prayer and to their congregations. The same respondent went on to say, "it is not just the pressing need that leads me here. I also believe that the act of showing material care for people in need opens the door to sharing the gospel and showing them the spiritual care for the hurting and the downtrodden."[19] Therefore, holistic mission endeavors are the only ones that stand a chance to benefit the Haitian population. This mission includes more than just trying to convert people to Christianity or delivering a message that encourages repentance from sin to believing in Jesus Christ. It is one that considers the daily social needs of the local citizens and cares enough to attempt to move the needle in the right direction.

Should the guidebook go further assessing the needs faced by the people?

Two respondents think that the guidebook should go further. One of the two has expressed in writing and said, "I think giving people a snapshot of the people and the needs of the Christians and non-Christians will do two things. First, it will help team members be more prepared to serve. Second, it will give team members further clarity about the situation they are placing themselves in as they go and serve."[20] I did not want to expend too much because there is exhaustive information concerning Haitian people's history and needs. The same respondent also asked if I would produce a more concise document. Some people are intellectually curious in knowing more about a people God places in their hearts. Some do not have an issue about serving a people whose culture, history, and customs are unknown to them. The point is valid since the additional information cannot be found elsewhere in the thesis project. I am suggesting that everybody who needs access to the guidebook needs to read every chapter of the thesis

18. Respondent #2, email response.

19. Respondent #2, email response.

20. Respondent #2, email response.

project. The other point that I can make is that, since only one respondent wished to see more in the guidebook, I will encourage him to read the thesis project if time permits.

Takeaway

From reading all the evaluations and as a team leader, I have concluded that the tasks are no small tasks. But no matter how difficult it may be from a preparation standpoint, serving a needy population is a great privilege. It is an excellent way of showing how one's love for God can be contagious in ways no one can fully comprehend. One responded said, "Spiritually, my heart ached for the people when I saw the destruction caused by the earthquake. It was wonderful to be with so many genuine believers."[21] Serving the poor is a direct response to God's command. The Great Commission's practical application is that God loves the world the same and is seeking to save all those losing their lives in the sin of wars, social-economic disparities, racial inequalities, and all those social burdens placed on innocent poor lives. It is also that "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). Because of God's love for the world, Christians have a moral obligation to reach the world for Christ, not just in America but in every country, religion, and ethnic group living in the far corners of the world.

Conclusion

As I've underlined throughout this project, extreme poverty is one the most devastating problems facing the human race. Many observers, including prominent current or former heads of reputable non-profit organizations, writing on poverty acknowledge this. Richard Stearns, a former CEO of World Vision, notes that "half of the world's population [is condemned] to hunger, disease, and oppression—often with little hope for the future."[22] I may not be able to advocate for short-term missionaries to care for half the world's population. Still, I can urge fellow missionaries conducting short-term missions in Haiti to practice almsgiving to these brothers and sisters. These are human beings made in the image of God, yet they are tragically prevented from realizing their God-given potential. I don't believe it should be that way. The reality of poverty can be overwhelming, but short-term mission groups can alleviate hunger by the smallest margin if we play the slightest role in this tragedy.

As World Vision's founder, Bob Pierce, said, "Don't fail to do something because you can't do everything."[23] Poverty in Haiti is gigantic; no one group or individual can eradicate this epidemic. But may this project serve as a reminder to all missionaries going to Haiti that with all of the struggles, social hardships, and necessities facing the country, the community receiving the good news must feel a breath of fresh air that comes with social relief, even with the smallest gift possible. As small and insignificant as the gift might be, it is a testimony of the gospel's effectiveness and God's love through the missionary.

---

21. Respondent #4, email response.

22. Richard Stearns, *The Hole in Our Gospel: The Answer That Changed My Life and Might Just Change the World* (Nashville: Thomas Nelson, 2009), 279.

23. Stearns, *The Hole in Our Gospel*, 277.

APPENDIX A

INTERVIEW QUESTIONNAIRES
THE MISSIONARY TEAM MEMBERS

1) What drove your desire to take the trip to Haiti after the earthquake?
2) Do you believe you changed lives? In what way(s)?
3) In your view, what is the key to a successful short-term mission on a mission field like Haiti?
4) What do you see as some of the resources needed in Haiti, and should short-term groups help provide some of them?
5) What did your work involve, and would the outcome be different if you did not have the resources you needed?
6) Can you elaborate on the resources you helped make available, if any?
7) Do you agree spiritual transformation and social relief are best suited for poor mission fields like Haiti?
8) How may a missionary church from a developed country approach mission in a poor country? Any thought you may share would be constructive.
9) What impact, if any, have the material resources provided by your mission team had on the local churches?
10) Do you see parallels between other missions you have been involved in and the trip you took to Haiti?
11) Should you go on a short-term mission trip again, what would your role be?
12) Do you believe short-term mission teams should help the locals with social needs as well?
13) Please share your overall experience from that trip and be candid about what surprised you.

APPENDIX B

ENTREVUES
PERSPECTIVES DES PASTEURS LOCAUX D'HAITI

1) Quelles étaient les circonstances dans lesquelles le groupe missionnaire était arrivé en Haïti ?
2) Quels impacts avait-il sur la communauté—La Tremblais, Le Meilleur, Damien et la Première Eglise ?
3) Énumérer les Travaux effectués par le groupe ?
4) Croyez-vous que la mission sociale est aussi une nécessité en Haïti que la mission spirituelle ?
5) Que pensez-vous que les groupes missionnaires des pays développés pourraient faire mieux pour améliorer les conditions sociales en Haïti ?
6) Quelles sont les attentes sociales des chrétiens Haïtiens des missionnaires Américains ?
7) Commenter sur les impacts spirituels, sociaux, et physiques des travaux missionnaires ?
8) Quelles améliorations souhaitez-vous dans les prochaines missions, vu les conditions socio-politiques et économiques d'Haïti ?
9) Soyez libres d'offrir des commentaires relatifs à mon sujet : Transformation spirituelle et secours social comme seul alternative missiologique Haïtienne.

INTERVIEW QUESTIONNAIRES
THE LOCAL LEADERS OF HAITI
TRANSLATED FROM FRENCH INTO ENGLISH

1) What were the circumstances in which the missionary group arrived in Haiti?
2) What impacts did it have on the community— La Tramblais, LeMeilleur, Damien and the First Baptist Church of Port-au-Prince?
3) List the work done by the group.
4) Do you believe that the social mission is as necessary for Haiti as the spiritual mission is?
5) What do you think mission groups in developed countries could do better to improve social conditions in Haiti?
6) What are the social expectations of Haitian Christians of American missionaries?
7) Comment on the spiritual, social, and physical impacts of missionary work?
8) What improvements do you want in the subsequent missions, given the socio-political and economic conditions in Haiti?
9) Be free to offer comments related to my subject: Spiritual transformation and social relief as the only Haitian missiological alternative.

APPENDIX C

DRAFT OF HOLISTIC MISSION GUIDEBOOK

BRINGING SPIRITUAL TRANSFORMATION AND SOCIAL RELIEF TO HAITIANS: A HOLISTIC SHORT-TERM MISSIONS APPROACH

> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age."
>
> —Matthew 28:18-20

Introduction

Brief History

A respondent who has provided big support to this guidebook production argued that Haiti's focus is why nothing about Haiti's history has not been told in the guidebook. Here is his direct quote "What do I need to know about the history of the nation. The spiritual state of the nation. The needs of the nation etc…"[1] These are all valid points. In preparation for the guidebook production, I have established a scope; all of those points raised by the respondents are already included in the thesis content, namely in chapters 1 and 3. One way I can help address these critical evaluations is to direct respondents to the section in the guidebook where those answers are. And I think I need to start directing my readers to chapter 1, the problems and their setting—the introduction section, and chapter 3, the literary review section. In the two sections, all interested will find helpful information about Haiti's history. In this small section, however, I am committed to offering a brief history of Haiti, and I will discuss the more relevant aspect of the guidebook.

The country of Haiti occupies the western three-eighths of the island of Hispaniola in the Caribbean. It is approximately 10,714 square miles and, as of 2018, has a population of just over 11 million. Over the last quarter-century, Haiti has been through many challenges that have gravely affected the social landscape. Even before a 7.0 earthquake hit the island in 2010, the situation was in terrible shape financially, economically, and politically.

In 1492, Christopher Columbus landed on an island in the Caribbean, claimed it for Spain, and gave it the name Hispaniola. In 1697, Spain ceded the western part of Hispaniola to France, and that portion of the island was renamed Saint-Domingue. Saint-Domingue was very profitable to France. "Considered France's richest colony in the eighteenth century, [what is modern-day] Haiti was known as 'the pearl of the Antilles.'"[2] With slave labor, the western third

1. Quote from team member #2, in a written response, received January 2021.

2. "Haiti: A Brief History of a Complex Nation," University of Kansas Institute of Haitian Studies, accessed September 6, 2020, https://haitianstudies.ku.edu/haiti-history.

of the island became increasingly attractive to French masters. The masters controlled imported African slaves with an iron fist. The white masters profited from slavery in fulfilling their economic aspirations for nearly a century.

The slaves decided they could no longer bear these extreme inhuman conditions. They rose under a self-proclaimed leader Toussaint Louverture, took arms, and started a revolution to regain their freedom and God-given human dignity. As they set themselves to become a free people, with a republic social status, a military force, and political organizations, they experienced a long resistance and bloody struggles against white masters that went on for years.

In August 1793, slavery was abolished in Saint-Domingue, and Toussaint Louverture emerged as the free blacks' leader. As the first undisputed leader since the abolition of slavery, Louverture, "in a conciliatory approach, reached out to the United States and Britain to secure colonial trade and commercial agreements."[3] Louverture, the main independence hero and leader of the insurgency, was an open-minded leader and tried to reach out to as many world leaders as possible to ensure that Haiti, a new state with a new name, started on the right foot. Louverture was later tricked into captivity and shipped to France, where he died in 1803.

In 1803, after the defeat of one of the most powerful armies in the world—Napoleon's army—and the death of Louverture, Jean Jacques Dessalines emerged as the new black republic's new leader. On January 1, 1804, Dessalines declared independence, and the former French colony of Saint-Domingue became the newly independent state of Haiti. The twelve-year struggle that led to this declaration of independence made Haiti the only successful slave revolt in history. Haiti was "the world's first Black nation to be free, the first free country in Latin America, the first independent Caribbean state, and the second in the Western Hemisphere."[4]

Organization

As a concerned citizen, an authentic leader, I believed that I had to pass from feeling to action. After the devastating earthquake, many people expressed support by emotion, which was never manifested through concrete actions. As I contemplated the possibility of doing something to help the community, God was working mysteriously and laid on my heart the motivation to go to Haiti and help amid the devastation. I was unsure how I could serve, nor was I had the means to do anything meaningful for a nearly destructed country. As I am busy working a full-time job, pastoring a church, being a father and a married man, it was a stretch into thinking that it would all be alright if I decided to go.

There was a second ambiguity for an actionable plan to garner support and Go: the fundraising aspect. As you can already see, the needs are immense, and the catastrophes are unimaginable. But all the while, I still had unanswered questions about how it will be possible to find resources of all kinds and go and live all my responsibilities behind to go. God did not stop

3. David Nicholls, From Dessalines to Duvalier: Race, Colour and National Independence in Haiti, rev. ed. (New Brunswick, NJ: Rutgers University Press, 1996), 29.

4. Baron de Vastey, The Colonial System Unveiled (Liverpool, UK: Liverpool University Press, 2016), 1.

pushing me toward deciding to go. I called the Executive Minister of my denomination, with whom I had a healthy ministry and leadership collaboration. I remember telling him if he would be behind a humanitarian trip to Haiti amid the worst natural destruction ever occurred in the country in two centuries. The answer was quick and positive.

Without much time wasted, my denomination Mission Director sat with me and talked through our plans and strategy. We formed a team, and ever since, I have been returning to Haiti and serve my fellow countrymen, brothers, and sisters. This has been one of the greatest privileges of my life—to serve needy people like my brothers and sisters in Christ and fellow countrymen. I love serving the poorest both in my family and around the world. This is one of the best privileges that God chose me to serve—especially broken-hearted ones—spiritually, psychologically, emotionally, socially, politically, and financially/economically.

Holistic Mission

The devastation from the earthquake continues to have a ripple effect on the community's lives. A respondent who was in shock at what he saw on the trip said that he agreed with my holistic missiology approach because he believed the act of showing material care for people in need opens the door to sharing the gospel and showing them the spiritual care they so desperately need.[5] There are different ways one can show material care. But after the earthquake, the only way that could make a difference was by ways of committing to bring or send financial aid. With a whole nation in disarray, families are torn, death mounted in the hundreds of thousands, the proclamation of the Word alone would have shown itself insufficient to respond to the needs of the moment.

Never am I suggesting that the gospel is not the only power to save everyone who believes. Paul skillfully made the case to the Romans (Rom. 1:16 NIV), which I also think. In this guidebook and throughout the thesis project, people are more receptive to the gospel of Jesus Christ when Christians walk and talk. There is no better way of assessing Christians' congruity than when our actions are consistent with our claim of others' love. Especially now, we're living in interesting times – an absence of love in action. We're in the middle of a health pandemic that cost nearly 500,000 lives in the United States, that has affected our economy, schools, and homes. And just when we're on the downside, we're hit again with racism. These pandemics have ripple effects on the lives of the minority here and elsewhere around the World.

Major foreign aids have decreased over time, and people are less likely to support each other. There is a sense that everybody is out for themselves, and no one is out there to help their fellow human being. Christians cannot live like that. This guidebook doesn't stand for that. Christians should and must come to the rescue of another fellow Christians and human beings in times of crisis. There is enough crisis already to cause us to care, to love, to be compassionate, and to be merciful. There is enough crisis that should and must propel us to act, not as we wish, or when we want to, or under pretense (as one respondent called it: for self-satisfaction, but out of genuine love— agapē love). How does anyone expect to show genuine and believable love except through the means of action? God expects us to love each other the way Christ loves us so that the world would know we are his disciples. Jesus commanded his disciples to love, "A new command I give you: Love one another. As I have loved you, so you must love one another.

5. Team member #2, written response.

By this everyone will know that you are my disciples if you love one another." (John 13:34-35). Jesus commanded us to love fellow human beings. To love our fellow brothers and sisters in Christ and word and deed.

Matthew 25 further the theological argument of transformational love--genuine love—actionable love. A fascinating story in which we learn those that did not care for the hungry, thirsty, and the stranger in need, did not help the Master, which traditionally understood as a figure of Christ. When analyzing this chapter closely, one can feel a degree of greater motivation to care for those in need and not delay our help. Who knows if this is not our last chance to practice God's love in bearing witness to Jesus, both socially and spiritually.

After all, if any theological views are different from those in this guidebook, there should be other views. It is one thing to have different views and to have contradicting views. Two views on the same theological question may differ in approach but mean the same thing. Short-term missionaries have the choice of where they go to missions and which missions call they answer. That is one different view as mine: the luxury of picking the place we serve. A contradicting view as my own is that to go to Haiti on missions and not serving holistically. This is what I call contradicting view. There is nothing big deal about that. Such a view on holistic missions isn't representative of this guidebook. As far as this guidebook goes and the entire thesis project, Christians, do not get to choose where they serve, who they serve, when they serve, and how they serve.

Biblically speaking, no authentic Christians gets to make those choices. The mission of God, authors, writing on missions called "Missio Dei," God is the one calling all the shots. He picks how, where, when, how, who we serve. Remember Jesus, Paul said: "He [Jesus] humbled Himself by becoming obedient to the point of death, even death on a cross." (Phi. 2:8). Jesus suffered humanly because of his obedience. Suffering and pain in Christian ministry, whether through foreign or local missions, or any related ministry where people are hopeless, selfless, desperate, homeless, hungry physically, and humiliated in all imaginable ways.

Jesus, through obedience paid the ultimate price of love with his life. The question here is that what are we willing to pay in exchange of our love for our fellow creature? Money that one might be reluctant to invest in God's service is incomparable with everything that was dear to our Lord, and which he lost all on the cross. Money cannot pay the price of our soul, Jesus did. Money cannot prepare a place for us in heaven, the blood of Jesus did. We need to preach the gospel in and out of season, but with love. We need to know those that are losing their lives in sin, in pandemic, social barriers, from hunger, desperation, hunger, and hopelessness need our help. To help, obviously, we need to know, first, their needs and recognize that their needs are urgent. That is why some respondents who evaluated the guidebook, argued that missionaries need to assess the needs of a community before to have a better grasp of the size, the nature of the needs, and its urgency.

One evaluation respondent argued, "There needs to be an assessment of the pressing needs of the region to have a better idea as to how to be more effective during your mission trip."[6] The assessed need after the earthquake was money. At that time, Haiti needed money

6. Team member #2, written response.

more than any country because most of the people lived in the capital of Port-au-Prince. Most of them were homeless, hungry, and broken psychologically and spiritually. In addition, almost the entire infrastructure was devastated. Hence, the help could not be delayed, and the urgent needs were and still are material, financial, economic, and manpower. Anyone neglecting a non-monetary and material help at that time, including the gospel, would have been understood. Even though the gospel is a remedy for the soul, no remedy for the soul can substitute when the body requires physical care. A saying goes like this; a hungry belly has no ears. When the needs are assessed, there are better planning and surely, but surely help imminent, and success is guaranteed.

Another respondent stressed that "Although, in most cases, the motive will be pure—to desire to help the aid recipient physically, spiritually, there is the possibility that someone simply wants to feel good about themselves in helping others."[7] And there are people like that who serve and expect glorification for their service. Jesus echoed that he said that he did not come to be served, but to serve (Mark 10:45). Some missionaries are exerting superiority and authoritarian tactics to try to manipulate people. When serving on mission trips, we must show humility. Because we are serving a people most often of a different background, culture, tradition, ethnicity, social status. A supporting point is made in the book When helping Works, in which the author stated,

> Modern mission has taken good people with good intentions, who are ready to sacrifice much of their own worldly comforts and inserted them into a system that most often results in missional hegemony, Power over others may appear via gender, race, ethnicity, or class status but it must depend on and be sustained by the very system which Jesus gave us a direct warning to avoid, namely, lording over people.[8]

That is why the same respondent pressed on the need to verify the actual motive of service when he said, "Self-satisfaction should only be a byproduct of actually helping out of the pure heart."[9] Jesus rebuked the Pharisees when they served without a pure heart—with the wrong motive. When we serve people without assessing their urgent needs, this is a self-satisfaction. When we think that only spiritual transformation is the only pure gospel and needs people should experience first and that the physical needs can be neglected, it is bad biblical theology. It is also inconsistent with the model Jesus left us in Isaiah 61:1-4 and Luke 4:18. It is also inconsistent with someone who has the chance to show love, compassion, and care and did not act.

If you go on short-term missions in Haiti and do not serve the people's needs, you can call it a failure. Too often, we want to serve with a pre-conceived notion that only what we think the needs are, are the real needs. It is hypocritical and selfish to believe that only the spiritual needs are more important. This notion is unbiblical at best and disrespectful at worst. In Haiti, misery, pain, suffering, and hunger are more prevalent amongst women and children. Those two demographics feel the pinch more than any other demographic. Is anyone ready to say that it's

---

7. Quote from team member #4, in a written response, received January 2021.

8. Randy S. Woodley, "Foreword," in Michael Bamwesigye Badriaki, *When Helping Works: Alleviating Fear and Pain in Global Missions* (Eugene, OR: Wipf & Stock, 2017), 118.

9. Team member #4, written response.

alright for women and children to suffer under their watch? What kind of loving Christian would we be to come to that unloving decision? The fact of the matter is that the needs experienced by any person, or a group, or a community is almost always unique. Therefore, to bring about spiritual transformation and social relief after the devastating earthquake, missionaries visiting Haiti or any other struggling society should come to terms caring holistically is the beginning of the paradigm shift echoed throughout this project.

As a trip leader, and one who saw the needs with my own eyes, my suggestions are that, if anyone is called or chooses to go to Haiti, they have a moral obligation to conduct a short-term or long-term trip to the local people's needs. Based on a conviction that they are doing something greater than themselves, and as such, they need to do it caringly, lovingly, compassionately, and wholeheartedly. When we are called to share God's love, peace, and grace, through the salvation of Christ, we need to do this in ways we will sense a sort of deep calling in doing it for our precious Lord and Savior Christ Jesus, who did it for us first. If enough volunteers are willing to serve on those premises, at the very least, they would be enough financial resources to remedy those gross human disasters. There would not be all those suffering, pain, hunger, and necessities that we see around the world.

Purpose

After the January 2010 violent earthquake that shook the whole republic, I felt a sense of duty to help my country. It is noteworthy to remind people that that earthquake was the most powerful earthquake to hit the country in 200 years—overall damage and losses were estimated at 7.9 billion USD, which is just over 120% of the country's GDP in 2009. Josue Matthieu, the senior Pastor of the First Baptist Church of Port-au-Prince, stated,

The circumstance, which led the mission group to go to Haiti, was to help the Haitian Christians rebuild after the devastating earthquake of January 12, 2010. The local Pastors were welcoming, collaborative, and appreciative of our missionary work. In the words of Josue Mathieu,

> The missionary group arrived in Haiti as part of the activities carried out after the terrible earthquake of January 12, 2010, which caused many victims, deaths, injuries, amputees, and thousands of people who have psychological disorders. In February 2010, Marie-Laurence Jocelyn Lassegue, Minister of Communications, had confirmed a toll of over 280,000 dead, 300,000 injured and 1.3 million homeless.[10]

That means the devastation was so immense that outside help was much needed after so much hopelessness, homelessness, abandonment, misery, and chaos shook the entire nation.

The negative effect of the destruction made the situation worse and it has continued to worsen through to today and continues to be felt among the community. The damage caused by the quake included the collapse of schools, government buildings, and hospitals, with the destruction more widely felt in Port-au-Prince, the capital city of more than two million people. Many mission agencies responded to the devastation with great care and compassion. Ten years

10. Josue Matthieu, Senior Pastor, First Baptist Church of Port-Au-Prince, response to "Local Leaders of Haiti Questionnaire," trans. Daniel Auguste, December 1, 2020, question 1.

later, we have the opportunity to evaluate the care which was provided and assess whether it best met the needs of the Haitian community.

This is why this thesis project argues for holistic mission in a country where every necessity is rare or nonexistent. This is also why I think the guidebook is needed to bring awareness from a theoretical perspective to a practical perspective. The guidebook advocating gospel proclamation without social relief should be intended for advanced countries where social welfare is well structured. The local government and private organizations invest in their citizens' lives because the needs are enormous and urgent.

To this end, I am motivated to write this guidebook to help short-term mission coordinators and potential team members prepare more strategically to meet some urgent social challenges in choosing Haiti as a mission field. Needless to say that after the quake, Haiti faced insurmountable challenges. The Haitian population needs a lot of help. I believe the more understanding missionaries have about the Haitian situation, the more they might be willing to open their hearts and serve. This guidebook is prepared primarily for readers to know about the pressing needs that exist in Haiti. With that understanding, there might be an increased possibility for future mission participants to feel a motivation to transform and impact people's lives through spiritual and material means.

Ultimately, those calling to show God's love and grace in the Lord and Savior Jesus Christ will have felt convinced to serve with loving-kindness. That is why this guidebook seeks to see more Christians come to the knowledge that missionaries' call is sacred, one that comes from God, that can change lives in ways we cannot fully imagine or comprehend. It is also a document that gives different perspectives, whether from participation, both on a local and international level. With the shared experiences of those former short-term missions participants, we hope that more people may consider joining a new missions team, or at the very least, sending their love support. In short, the guidebook is an eye-opener that aims to motivate people to serve God's people with love and generosity.

For I was hungry, and you gave me something to eat, I was thirsty, and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

—Matthew 25:35-40-NIV

Spiritual Transformation and Social Relief Short-term Missions Guidebook

Chapter 1
The Call to Short-Term Missions

Advantages of Short-term Missions

Generally, people believe the length of service often defines mission work on a selected field. H. Leon Greene, M.D., states, "Career mission is longer than two years, short-term mission is less than two years, cultural exposure (mission) is less than four weeks, vacation with a purpose usually less than two weeks."[11] That means anything longer than two years is a career mission—people who are supported by their local churches to serve on foreign mission fields. Missions that may go less than two years, or even much shorter than that period, often have a clearly defined goal. The mission team's that I had the privilege of leading over several years stayed less than three weeks.

I would not say that there are hard and fast pros and cons in determining the length of service a particular group spends on a mission field. The readers need to keep in mind that what separates a mission of fewer than two years, for example, from fewer than four weeks, is chiefly the planning team's goal. If the church or organization intends to plan a mission trip to serve long-term and remedy a long-term situation, that will drive their decision. Hence, the length of the mission will not be viewed as an advantage or a disadvantage. It will instead be seen as a planning strategy, in which financial means and the availability of human resources are the drivers. Before leaving on field mission trips, whether short-term or long-term or anywhere in between, one needs planning, execution, and exit strategy.

Short-term missions have many advantages, and I can speak directly to that from personal experience. One advantage that it allows people to experience involvement in missionary work. Charles Troutman notes that "there is value in short-term missionary service for the student—not as means of avoiding long-term commitment nor as an experiment to determine suitability, but as a chance to gain confidence in a society with which they may make a lifetime commitment."[12] College and high school students' participation in short-term missions has risen in recent years. Many students from the academic institution where I work have participated in my mission teams to Haiti. When the students join those trips, they bring so much positive energy to the trip due to their youth and motivation. Many students, pastors, and lay leaders who served on my teams were able to take advantage of the time off for Spring or Christmas break.

---

11. H. Leon Greene, *A Guide to Short Term Missions: A Comprehensive Manual for Planning an Effective Mission Trip* (Waynesboro, GA: Gabriel Pub. 2003), 14.

12. Judy Barr, *Overseas Short-term Service* (Wheaton, IL: Short Terms Abroad, 1969), 21.

Additionally, short-term missions allow more people to respond to God's direct command to go into all nations. God has promised that when we answer the call to go and evangelize and bring support to people, "Surely I am with you always, to the very end of the age" (Matthew 28:18-20). For example, in a biblical sense, deciding to go on a short-term mission trip to Haiti reassures God's protection. I believe that God's safety is the greatest and the most sought-after and lasting protection ever needed on the mission field. And only by Christian obedience can we get that. The security of God received through obedience also comes from the fact that God entrusts us to evangelize the world so that sinners may repent from sins and follow Christ, his Son.

The Nature of Short-term Mission

Short-term Mission Displays God's Love in Action

God is love and loves the world. This is undeniable. Many of us often pretend not to know or ignore as Christians how to love the people God loves. We know that God is love because he gave His one and only Son (John 3:16) as an expression of his love. This is enough of a powerful message for missionaries to display their love in all missionary aspects in Haiti. The Bible pictures for us a God who never gives up and never lets go of humankind. As missionaries serving in poor nations, we should not give up on the poor either. When we go on missions or send our financial resources to missions, we give a clear testimony that we care for the people God cares for and loves. The mission is based on God's love and Jesus' command.

In launching short-term missions, the church or organization has many tasks at hand, and the center of all these tasks is Jesus Christ. One respondent stated that "Short-term missions are essential, and I encourage it to take place more often."[13] All the needs that are felt by the people and observed by missionaries make this colleague's statement appealing. He went on to say, "The needs of Haiti are greater than we can provide/have resources."[14] That is why informed readers need to note that it is one thing to get a mission plan, but it is another thing to get a program right in a way the recipients of the aid can feel well served. I agree with his evaluation that the needs are too vast that one team or trip can address. As I made this point before, it is still not an excuse not to serve. I vehemently urge Christians to be undecided and highly consider participating in a trip if they are leaning toward it.

On the one hand, there are great spiritual rewards for doing it, the people's needs will be served, and the gospel causes will further advance. On the other end, our Christian faith calls upon us to be soul seekers. To bring people into the faith of the gospel of Jesus Christ is rewarding and which God expects from us. The chief responsibility of a mission team is to witness Jesus to the world. Shenk adds that mission is for "do[ing] deeds of charity" to the neediest among us.[15] This is a holistic mission, the display of God's love in action, and it cannot and should not be taken lightly or emotionally.

---

13. Quote from team member # 3, in a written response, received January 2021.

14. Team member #3, written response.

15. Wilbert R. Shenk, *The Church in Mission*, Mennonite Faith Series, 15 (Scottdale, PA: Herald Press, 1984), 9.

Short-term Mission is a Way to Fulfil the Great Commission

The missions find their ground on the premise of Jesus' commands in the Great Commission (Matthew 28:19-20) and Acts 1:8. Jesus said to the eleven, "Therefore go and make disciples of all nations" (Matthew 28:19). Your only Christian duty is to be faithful, loving, serving, caring, and compassionate to the people God sends you to. God will always provide and show you your role in the process. According to Greene, when called, "You can pray, give, or go. Or do two of the above. Or all three."[16] So God wants us to pray, contribute financially, and/or go.

"Mission is an important element like the church."[17]

We cannot neglect this important element that serves as the church's backbone to reach the poor and serve them holistically. The church doesn't need to have more resources than they need to operate locally before they can have enough to operate internationally. The church that embraces the command to go does not go lightly, does not go with empty hands, and does not go by flesh but by the Spirit of God.

The Needs

We serve a God of details. After receiving the call, going to Haiti without further information of what God truly wants may be ill-advised, and the people's presence may end up being a disservice to the people. Remember, God said to Moses, "Make this tabernacle and all its furnishings exactly like the pattern I will show you" (Exodus 25:9). With all those details required for Moses to build the Tabernacles, God looked for preciseness, obedience, sincerity, willingness, generosity, and love. Then again, others think that the details do not need to be perfect. Greene states, "The details do not need to be specified, nor do all of the logistics need to be defined before answering the call. Not all risks are removed, but you still accept the call."[18] As we accept the call, we need a road map, which is essential to good planning.

We should always strive to address some needs the community faces when we go serve them. Steve Youd, an American Baptist Pastor who traveled with us, observed that "a mission tour is…a reminder to local people that they are loved. There is nothing that speaks love louder than a ministry of presence. Loving people show up!"[19] If our love speaks louder by our ministry of presence, how can we then see the needs and disregard them? That is why Pastor Youd thinks that the key to a successful short-term mission in Haiti is "listening…. Come[ing] alongside in support of their goals, not ours. To determine their goals, we must listen first."[20] What does that

16. Greene, *A Guide to Short Term Missions*, 37.

17. Shenk, *The Church in Mission*, 9.

18. Greene, *A Guide to Short Term Missions*, 37.

19. Steve Youd, response to "Missionary Team Member Questionnaire," November 28, 2020, question 2.

20. Steve Youd, "Missionary Team Member Questionnaire," question 3.

tell us? There are many tasks to accomplish and need to meet. Any refusal to "listen first" can and often does get in the way of serving holistically in a way that pleases God.

"In an evaluation received from one respondent, a nurse, who was tasked to lead health sessions observed, "Due to the condition of insecurities, lack of care, lack of money, lack of available resources, etc., a great majority of Haitian people suffer from many preventable ailments/disease conditions that could have been prevented if the government cared enough to establish the necessary medical and social infrastructures to help this dying nation."[21] We know this statement has been proven to be true. Hundreds of innocent people die daily for lack of minimal care. That's true; many lives would have been saved if the government was proactive in creating a medical infrastructure capable enough to serve its citizens. We also know that there is a long way to go to this comes to fruition due to a combined reason. This is where my hypothesis makes sense: what can we do in the absence of those responsible directly, do not act? Should not we intervene and bring needed help as missionaries. The nurse who observed the inexistence or, in some cases in the existence of everything a human being depends on to live did do something. Because she took time away from work, spend money and go to Haiti and serve in the health field.

Jesus' whole message and ministry focused on the kingdom of God. It is written in the Scriptures, "The Spirit of the Sovereign Lord is on me because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners" (Isaiah 61:1; Luke 4:18). The clear tasks of the missionary are to bring love where there is none, hope where there is despair, consolation where there is suffering, peace where there is trouble, good news where people live in sins, free captives where they are imprisoned (socially and unjustly in their corrupt judiciary system), and bring care where there are physical needs.

The missions teams I led had a focus on reconstruction. Therefore, the primary need the team had to focus on was cash to buy construction supplies. There were other needs as well, but that was the immediate need. Our work was rebuilding churches devastated by the earthquake. "Fortunately, thanks to excellent advance leadership of Pastor Auguste, we had everything we needed to accomplish the specific tasks at hand," said Pastor Youd.[22] Our direct involvement in rebuilding the church building helped transform lives and contributed to a successful short-term mission trip. When the team coalesces around the same goal, makes cash contributions, volunteers their time and talents, and offers their ministry of presence, we ultimately change lives. Pastor Youd said he believes "spiritual transformation and social relief are best suited to any environment in which people need God and/or goods."[23] The local community sees our love, care, and service as a reminder that "they are not alone" and integral in allowing them to "get back to their lives."[24] This is the kind of leadership that this guidebook expects to encourage. To follow in the footstep of Jesus, and not of a man.

---

21 Quote from team member #5, in a written response, received January 2021.

22. Steve Youd, "Missionary Team Member Questionnaire," question 5.

23. Steve Youd, "Missionary Team Member Questionnaire," question 7.

24. Steve Youd, "Missionary Team Member Questionnaire," question 9.

Who Is Called to Foreign Missions?

Why is this question important in a guidebook? Because I must make it clear in this guidebook; not all are called to foreign missions. On some of the trips that I took to Haiti, we had members who were not suited for the trip, and I wish some of them had not joined the team. I know it's a little harsh to say, but we could feel some members were not on the same page as the rest of the group. When God doesn't call someone to foreign missions, in my experience, complaining about comfort is the first sign. Though the person knows where they are serving, their expectations of logistical services are at the same degree as in a developed country. The person or group complaining about what they don't find—usually comfort, is implicitly saying they did not go to serve, instead of to be served.

So who should come? Those with a heart that is mission-minded and servant-minded. He came on a mission, and he came to serve. That's why we see time and again, some are called to pray, some are called to give financially, some are called to go or lead, some are called to cheer on the senders, and some, are called to go with a servant's heart. Ultimately, the mission model we should follow is what Jesus led. He lived a selfless life to serve all. The Gospel witness should be based on the life and ministry of Jesus, and his incarnational reality shapes that. Jesus taught his disciples and us how the good news of God's love is to be made know. And oftentimes, through sacrifice. To transform lives requires sacrifice. To love involves sacrifice. Jesus is the true model of any selfless Christian service. I hope this guidebook helps readers to see how to follow in his footsteps and transform lives.

Spiritual Transformation and Social Relief Short-term Missions Guidebook

Chapter 2

Insight from Trip Members

Participant Examples

Don Anderson, one of the team members who has been on several different service trips with world-renowned non-profit institutions, attributed his initiative to join my team to God, who had laid the initiative in his heart. In his own words, he said, "I believed that God had placed it in my heart to offer to continue to aid the Haitian people to recover after the devastating earthquake of January 12, 2010."[25] Don was a valuable asset in the construction aspect of the trip. We needed his construction expertise because many Haitian people had lost both their church buildings and their family residences.

When anybody is planning to serve in Haiti, they need to keep in mind that all help is welcome. There are many ways each person can make a difference. The reason behind the initiative to go on a two-week service mission may vary from person to person. Another respondent, Jonathan Chechile, an ordained Baptist preacher, represents an entirely different skillset. As a gifted teacher, he led outstanding leadership, biblical, teaching, and church

25. Don Anderson, response to "Missionary Team Member Questionnaire," November 28, 2020, question 1.

preaching sessions throughout our time in Haiti. When asked, "What drove your desire to join the trip?" he responded,

> The thing that drove me to go to Haiti came in two parts. The first is that I was asked to go. But beyond that, and far more importantly, I had a desire to see the gospel advance. The picture that I had of Haiti is a country that is highly shaped by voodoo. With this, the mission of rebuilding churches was super attractive because I believe that by establishing or rebuilding churches, you establish a base of operations from which the gospel of Jesus Christ can advance.[26]

His answer is effectively no different from the first respondent: regardless of who invited him to join the trip, the Spirit convinced him to go and minister to the people of Haiti. The two members' common denominator is they had a great spirit of obedience, a service-oriented mind, and generosity. They both performed from their strengths and made a big difference.

A third member stated his reason for participating in the trip: "I was drawn to the opportunity to help to rebuild churches."[27] Led by the Spirit, his goal was to make a difference in the community's social and spiritual life. His contribution was not measured based on his skills, per se, but based upon his ministry of presence, individual assistance, outpouring love, and obedience to Haiti's needs. There are all kinds of different needs a church or community may experience. When we plan a mission trip, we don't always know ahead of time the community's needs. We must be receptive to the Spirit of God accompanying, leading, and inspiring the mission team members.

God knows what his people's needs are in sending us to Haiti, expecting us to assist the people with all our might, resources, and love. Preaching or teaching on a trip is not difficult to prepare for, and neither is it enough. Collecting funds through fundraisers, transporting construction supplies to the field, dealing with all the bureaucracy in Haiti, taking part in the actual reconstruction activities, and planning and flying to Haiti with 15-25 people—mostly Americans heading to a new culture—are also needed to do this significant work. Make no mistake, taking a trip like this is not a small task, however, it is needed work, and after it is done, we can feel proud that God has indeed been glorified.

So, the takeaway here is that going to a country where many people live in despair, lose hope, and lack faith takes genuine love, mercy, compassion, and generosity from the trip leaders and participants to help those people regain confidence in missionaries, in the gospel, and themselves. When strategizing a holistic mission, this is possible and helps people spiritually, physically, and financially.

Yet, another member of our team, Margaret Pickett, joined our team because she "was recently retired and…was looking for service opportunities."[28] If our short-term mission was

---

26. Jonathan Chechile, response to "Missionary Team Member Questionnaire," November 25, 2020, question 1.

27. Kevin Porter, response to "Missionary Team Member Questionnaire," November 26, 2020, question 1.

28. Margaret Pickett, response to "Missionary Team Member Questionnaire," November 27, 2020, question 1.

only for preaching and teaching and was not holistic, what could I find for this participant to do? How would she serve in the mission trip's goal did not include care for the people's social and physical needs? She is not a preacher; she can't build; she is not a nurse. But she used her teaching skills to teach small children and youth and participated in cleanup activities and debris removal from the churchyards. Her presence was very uplifting for the locals, but more importantly, her contribution was invaluable. The needs are immense and real; therefore, there needs to be a practical application of the gospel into the mission for the people we target to be served efficiently.

One important thing to note is that feelings should not play a significant role in deciding to go on a foreign trip. At the same time, they are part of our calling, and we should sense God saying that he wants us to go and receive a concrete call to a people, nation, or a task. Acts 20:22 explains the calling as one who feels "pressed in." This is why I waited for God to call me convincingly before I started planning short-term missions. When God commanded me to go, he told me to go to Haiti. Through specific special visions, God's Spirit convinced me that God was calling me specifically to Haiti and to work mainly on church reconstructions.

Enthusiasm should not be the only driver behind such a significant initiative. The call of God should be primary. For a long time, I told myself that I would never make any decision lightly to go back to Haiti. I was determined that anything short of a nuclear family's death would not be reason enough to travel back to Haiti. I was reasoning according to the flesh, but when God showed me serving in Haiti in several special visions, I concluded that God asked me to plan these trips and help my fellow Haitians. The first sign of recognizing God's call is you will receive a clear indication of the destination and the Spirit's motivation leading to the destination God chooses for your service.

Am I Called to Go?

All mission calling should be revealed to you by the Holy Spirit. Your desire to be a participant or mission leader must come from God, then follow in the way of Jesus. If you think you are called to a short-term mission trip but don't know if your skills and talents can be used appropriately, worry no longer; just talk to your team leader after you pray and ask them what they want you to do to serve. God will illuminate you by his Spirit and show you how you can be helpful and transform lives.

So, how does one come to decide to join a short-term mission trip to serve Haiti? The examples I've shared indicate that prompted by the Spirit, the most common reasons are humanitarian, in part because that is one of the most significant needs and what those without specialized training can do. The kind of short-term mission this guidebook speaks to is a way of relieving some of the Haitians' immense needs. My thesis-project and resulting guidebook justify the missionary effort to the extent human needs are addressed holistically. These needs can be found everywhere in Haiti, but especially among the poorer. These short-term mission initiatives can reduce human suffering, but mainly as an expression of the love of God in Christ.

In Haiti, each member of our team contributes our specific skills to complete many small projects: medical, construction, evangelism, discipleship, teaching, preaching, relief work, cleaning, as well as distributing cash, goods, and construction supply materials. These are

lifesaving initiatives. This is what mission in poor nations means: to serve the most basic needs. This is what a paradigm shift in short-term mission is. This is what a holistic mission is.

Additional Insight from Trip Members

One thing that came up repeatedly in the trip members' survey responses was the importance of collaboration between missionaries and locals.

> We worked in cooperation with the local churches and their pastors and lay leaders….
>
> The mission team leaders need to work closely with the local church and non-church leaders to plan the trip to collaborate with local pastors and lay leaders to let them help define the mission goals and assess the resources needed to make the change desired…. Our approach to all tasks was very collaborative. Local pastors and lay leaders worked together with our pastors and lay leaders to deliver the message to the local people so that they could understand and accept.[29]
>
> According to Kevin Porter, it is the collaboration that makes the world more united and being able to understand our commonalities that can be realized only by getting to know each other.[30]

One member noted the importance of cooperation with other missionaries already in the field: "There has to be a commitment to the discipling of people to help them grow in Christ…. In a small way, a short-term mission trip can be a boost to the long-term mission or a catalyst to a new one."[31]

Many survey respondents echoed my convictions about missions in a country such as Haiti that any mission must be holistic. A trip focused solely on spiritual transformation is not going to be successful in a country like Haiti.

> I think the physical relief helps open the door. I also think that you cannot be faithful to Christ's mission apart from being faithful to this call. The need is overwhelming. I don't think it's an either/or, but a both/and. To go into a place like Haiti is to be confronted with grinding poverty, and it's to face Christ's command to care for the least of these. I think churches must have a holistic approach to working in these places. They must do both to have an impact in Haiti…. A missionary sending church from a developed nation should approach Haiti, understanding that the solution is not just dropping in, preaching, then leaving. They need to see their task as being about both body and soul and leaving something sustainable behind.[32]

29. Daniel W. Nye, response to "Missionary Team Member Questionnaire," December 1, 2020, questions 5, 8 and 13.

30. Kevin Porter, "Missionary Team Member Questionnaire," question 8.

31. Dennis Ericson, response to "Missionary Team Member Questionnaire," December 1, 2020, question 3.

32. Jonathan Chechile, "Missionary Team Member Questionnaire," questions 7 and 8.

> Poor mission fields have so many needs to fill that call out to our hearts to be met by fellow Christians. Jesus told us that there will always be the poor, and that we as Christians are charged to help them in any way we can.[33]

> I agree spiritual transformation and social justice are the best things for Haiti at this time.[34]

One survey respondent noted there are so many needs that no matter how much work a short-term mission team attempts to do, there might not be a significant impact:

> On a macro level, Haiti needs a working infrastructure. Haiti needs water running through pipes under the ground. It needs electricity getting to every home. It needs roads that are maintained. But beyond that, it needs good governance. From government officials that don't insist on a bribe to let you get your luggage out of the airport, to high officeholders who are committed to rebuilding the country rather than lining their coffers, it needs good governance from top to bottom. There are many other macro-level needs that the go with these needs. Personally, I don't believe that short-term groups can or should provide help in these areas. These require people committed to long-term investment of time and resources, and I don't think this is the work of short-term groups or workers.[35]

I agree and find it important to note here that we, as short-term missionaries, are not trying to solve the nation's vast social needs. This guidebook and this thesis project's goal is to play our role as missionaries, no matter the impact we can make. We do our part and God, by the power of the Spirit, does the rest. Our work is as much a ministry of participation as it is of solving issues. No amount of work will ever change the social and economic outcome of Haiti's problems, but our intention, love, caring heart, obedience, presence, and generosity will make a clear difference. The same survey respondent recognized how much a short-term mission team could help in other areas at the "micro-level":

> [Haitians] need clean water in impoverished parts of the city. They need churches to be rebuilt. They need medical clinics to be built. They need people to do vaccines. They need schools that have proper infrastructure. They need kids who are taught to read and write and come up with entrepreneurial ideas that can create economic growth. These are things mission trips can help provide and should help provide because Jesus commands it.[36]

---

33. Daniel W. Nye, "Missionary Team Member Questionnaire," question 7.

34. Lucien Myrthil, response to "Missionary Team Member Questionnaire," November 25, 2020, question 7.

35. Jonathan Chechile, "Missionary Team Member Questionnaire," question 4.

36. Jonathan Chechile, "Missionary Team Member Questionnaire," question 4.

He concludes, “Beyond all of this, is what I would call the issue of utmost importance, and that is faithful teachers of the gospel. That is a resource they are short on. It is also something that short-term groups can easily provide.”[37]

After putting together, a coalition of well-trained pastors, teachers, nurses, and lay leaders, we were able to show our desire and love in Christian service in several ministerial areas. Let this serve as a reminder that you can serve in Haiti without addressing all the people's needs and yet do not feel any guilt. Greene states, “Short-term missions are costly of both time and money.”[38] That is precisely what survey respondent Jonathan was alluding to when he said there are too many issues to be tackled by one group in one two-week trip. So, the goal is not to solve all the country’s problems but simply fix the issues we can solve. There are no reasons to “manifest guilt associated with having so many material possessions” because giving them all up would not solve the issues of poverty in Haiti.[39]

Concluding Remarks

Regardless of where we fall on Greene’s spectrum, whether we are willing to endure hardships and go, or give, or pray, or cheer on the senders, we’re all called to serve and can serve at one level or the other. Despite the unknowns, expenses, inconveniences, we are all compelled to go. All Christians are called to bear fruit as disciples of Jesus Christ (John 15:5-8). Jesus insists, “You do not choose me, but I chose you and appointed you that you should go and bear fruit” (John 15:16). Barr says, “Christ’s mission is the responsibility of the whole church and a joint effort in the missionary work of telling other people and nations about the salvation through Jesus Christ.”[40] We do not only see salvation as a spiritual transformation but “a call of God is to salvation, discipleship and service.”[41] When we are willing to sacrifice for God, we can remind ourselves that Jesus’ sacrifice for us on the cross was not in vain. Uncertainties, hardships, and challenges are nothing compared to the calling and reward God has in store for us. Paul says, “I consider that our present sufferings are not worth comparing with the glory that will be revealed in us” (Romans 8:18).

Questions for Reflection

1) Who is the missionary?
2) Who sends the missionary?
3) What are the tasks of a missionary?
4) Where does a missionary serve?
5) Should missionaries serve with their financial resources?
6) Do you agree with this guidebook's emphasis that short-term mission should bring both spiritual transformation and social relief?

---

37. Jonathan Chechile, “Missionary Team Member Questionnaire,” question 4.

38. Greene, *A Guide to Short Term Missions,* 16.

39. Greene, *A Guide to Short Term Missions*, 16.

40. Barr, *Overseas Short Term Service*, 12.

41. Barr, *Overseas Short Term Service*, 13.

7) Why are we called to missions?
8) Which pattern of mission does your church employ?

Chapter 3
Insight from Haitian Leaders

> You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name, the Father will give you.
>
> —John 15:16

> "Love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. And the second is like it: "Love your neighbor as yourself."
>
> —Matthew 22:37-39

Hosts Examples

We, the missionary team, should not assess our work in our own eyes without the input of the people we go to serve. We rely on their insights because we go to serve them and not serve ourselves. In my opinion, the only way we will make a lasting impact is if our short-term missions are designed to be holistic in planning and execution when we touch people's lives in many areas of their urgent needs.
The following is a collection of Haitian pastors' responses after I sent them a survey asking them to reflect on the quality and impact of service by our various mission teams. It represents a sampling of four different mission trips.

First Baptist Church of Port-au-Prince

Our second major short-term mission took us to the historic First Baptist Church of Port-au-Prince. This church of nearly 190 years has many other congregations under its jurisdiction in the Port-au-Prince Metropolitan Area. The Spirit led us to serve in three of those congregations, also called stations. Among many devastated churches, The First Baptist of Port-au-Prince, with a membership of about 3000, worked collaboratively with our group. God blessed both the mission team and the local churches for the work we did together in God's Kingdom.

I admit that our missionary work was not nearly enough, given the people's insurmountable challenges after the quake. However, our presence, financial and material support, teaching, evangelism, and healthcare provided helped the poor cope much better with the disastrous reality and helped them know that they were not alone in their chaotic situation. It reassured me to be a part of a group of Christians who loved them and thought of them, and came to assist them. The holistic philosophy of missions advocated in this guidebook does not require that missionaries should solve every issue in one short-term trip—it's just not realistic or

theological. But if we can provide the slightest contribution, it will help further the cause of missions, alleviate suffering, fulfill our Christian duties, and glorify God.

Also, note that what constitutes a blessed mission project for one person does not constitute a blessed mission project for other people. There are some nations where short-term missions do not have to have financial and material assistance involved for it to be a blessed mission project. But in my experience, poor countries are mission projects that require social service, physical care, leadership training, discipleship, healthcare, evangelism, teaching, and preaching—this really makes a difference. To my knowledge, the holistic mission echoed in this guidebook is the only mission type expected and can be a blessing to the Haitian community. In the words of a local pastor,

> [The group's] arrival was a blessing in that they had contributed to the works of the roof physically and economically. They had organized at the end of their stay in Haiti a service of evangelization…. Ironwork, installation, and adjustment of roof structures, evangelistic service…. Yes, the social mission is also a necessity insofar as the brothers and sisters have a lot to meet their family and personal obligations or even individual.[42]

The reasons cannot be emphasized enough because the country, unfortunately, is impoverished. And the way to address the need for spiritual salvation and transformation is by demonstrating a genuine love for the people via social transformation. What we will assist with will not change their life in two weeks or even in a year, but our care for the whole person, physical and spiritual, shows that we love and care for them, just the way God loves and cares for us.

This same pastor, for whose church we spent a significant amount of money to buy construction materials, said, "The impact has been positive in that the presence and prayer of missionaries encouraged, motivated spiritually, physically, missionaries have participated in the construction (roofing), and socially, it helped us worship in better conditions even if the construction of the temple is not yet completed."[43] This is the mission style revealed to me by the Spirit of God, this is the holistic mission I led and am urging others to lead when they consider serving in Haiti or any other financially challenged country.

Stan Guthrie states, "Short-term mission, whether two weeks or two years, can indeed be effective and pleasing to God. Yes, it can cost a lot of money."[44] It is evident, serving God requires spending financial resources for God's work. The key in Guthrie's statement is that, despite the cost associated with undertaking missionary activity, whether social or purely evangelism-oriented mission, is that God will be glorified because many people's lives will be impacted positively. So, my advice for future mission team participants: do not let money deter you from serving in a field where financial investment is almost required for a successful and

---

42. Pastor Ernso Remy, response to "Local Leaders of Haiti Questionnaire," trans. Daniel Auguste, December 1, 2020, questions 2-4.

43. Pastor Remy, "Local Leaders of Haiti Questionnaire," question 7.

44. Greene, *A Guide to Short Term Missions*.

theological mission. On the contrary, help precisely where it will cost you something because you were bought with a price (1 Corinthians 6:20) when God sent his only Son to give you everlasting life (John 3:16).

I don't advise anyone to go to Haiti and pretend they will serve without tackling spiritual and physical needs, whatever it may mean to the group. I have said that our team assisted with a whole host of needs. Some other groups may be able to do less or more. We do wish any group traveling for short-term mission purposes to do both. If you don't address both, I would say this is a half-love—it is not whole. Imagine an instance where Jesus saves us only for spiritual needs, and he forsakes us in all other physical aspects of our lives. What would life be worth in Christ if only the spiritual needs matter without the support of our physical bodies?

One of the questions I asked in the survey I sent to the Haitian pastors was, "What are the expectations of the Haitian churches from missionaries?" The Senior Pastor of FBC Port-au-Prince responded, "They expect their support in food, housing, health, education/training, soul treatment, post-trauma and post-disaster psychological care, support for widows and orphans." Note that their needs are often their expectations. I agree with the Pastor because he knows the needs of his congregants. They need to hear the good news, but *at the same time,* post-earthquake, they needed food, water, light, beds, hospitals, medications, healthcare professionals, and more shelters. Because these necessities became non-existent in a moment, although they were rare for most in the population, to begin with, it was chaos. If it were not for the quake, God probably would not have sent us to Haiti. Since we were sent after the earthquake, God indeed wanted us to assist them in their specific areas of need at the time. Their particular and urgent needs, as the Pastor said, were social, physical, and financial.

The Pastor of the FBC in Port-au-Prince commented on the spiritual, social, and physical impacts of missionary work in the various congregations of FBC Port-au-Prince: "What a joy, satisfaction to see the faithful of Latremlais meet to worship in their covered temple. In contrast, they worshiped in the sun, the same observation for the Lemeilleur congregation after the adjustment of the temple roof structures, which is no different from the Damien congregation in addition to the distribution of clothes, sanitary kits, cash."[45] The expression of joy and satisfaction was felt because we, the missionaries, participated in reconstruction work, worshiped with our brothers and sisters, participated in cleanup activities, and distributed kits and cash. Joy and satisfaction indeed, for a holistic mission carried out mainly by great American missionaries and Haitians alike.

<u>Questions for Reflection</u>

1) Do you believe the mission you participated in was a blessing to the community?
2) Do you believe the community's input in your mission assessment is important?
3) Do you feel ready to serve on a mission that perceives both spiritual transformation and social relief are important in Haiti?
4) What is the work of the Holy Spirit in mission?
5) In what ways is the mission of your congregation related to human needs?
6) How does Jesus Christ fit into God's mission? What did his mission include?
7) How should the good news of the kingdom apply in conducting missions in Haiti?

45. Pastor Matthieu, "Local Leaders of Haiti Questionnaire," question 7.

Spiritual Transformation and Social Relief Short-term Missions Guidebook

Chapter 4
Visuals

Let us not become weary in doing good, for at the proper time, we will reap a harvest if we do not give up.

—Galatians 6:9

Then [Jesus] he said to his disciples, “The harvest is plentiful, but the workers are few.”

—Matthew 9:37

Don’t you have a saying, “It’s still four months until harvest”? I tell you, open your eyes and look at the fields! They are ripe for harvest.

—John 4:35

Work Examples

This chapter's pictures are a fraction of spiritual, social, physical, and financial activities undertaken by the group. These are only a sample of our activities. I hope it provides a glimpse of the importance of the work the Holy Spirit afforded us to do on behalf of our Lord and Savior, Jesus Christ.

Serving at Laborde, Les Cayes, Haiti

Radio Lumiere, Haiti

Radio Lumiere, Haiti

Radio Lumiere, Haiti

Sharing Gifts at the Radio Lumiere's Church, Haiti

Feeding the children at FBC Damien

Serving at FBC La Tremblais

Construction work at FBC Lemeilleur

Serving the people of FBC Lemeuilleur

Serving at a church in Croix-Des-Bouquets, Port-au-Prince

Distributing materials and gifts

Our team after completing some construction work

Worshipping at FBC of Port-au-Prince

Worshipping at rural churches after construction work

Visiting a long-term missionary campus

Questions for Reflection

1) Do you believe in serving the poor socially while serving them spiritually?
2) Do you agree Jesus would feed the poor of Haiti if he were doing missions among them today?
3) Can you specify what your approach would be toward the poor if you don't believe in this guidebook's approach? Would you ignore their physical need as being less critical and focus on their spiritual transformation?
4) What are some of the personal and spiritual benefits when you value the poor's spiritual transformation and physical relief?
5) Does your church or agency focus primarily on spiritual transformation's short-term or long-term mission?
6) How can you make short-term missions more effective?
7) Do you find the reasons given in support of the short-term mission to be valid biblically?

Spiritual Transformation and Social Relief Short-term Missions Guidebook

General Recommendations for a Successful Short-Term Missions Experience

Dos and Don'ts

Recommendations

To the credit of those taking part in the evaluation, helpful tips have been shared with me to prepare the guidebook. To show appreciation for their critical evaluation, I am adding them here in this part I called General Recommendations for a Successful Short-Term Missions Experience: The Dos and Don'ts. I have already implemented in the introduction some of the recommendations noted in a couple of evaluations. These are adding implementations from the critical evaluations, which I have found relevant for a modestly more comprehensive guidebook.

Close interaction between church host and team leader

One of the comments from a list of recommendations some evaluators wish me to consider adding is critical for smooth and successful missions trips. It has to do with communication, which needs to exist between the foreign missionaries and the church's hosts. In the respondent's words, "It requires a constant interaction with the organizer in Haiti for the latest news."[46] It is necessary indeed to have multiple and consistent interactions with church hosts in Haiti. Although the missions are going to them and benefit from the help, support, and resources, they are the real leaders. The leaders on the ground are the ones who know more about the country of service, are more mindful about things related to culture, needs, sensibility, and emotional aspects of both the community and the society as a whole. Yes, close interaction with the hosts is key to a successful short-term mission.

In Haiti, for example, my primary host was Josue Mathieu, the Senior Pastor of the First Baptist Church of Port-au-Prince. If we didn't have a close interaction, I would not have known the people's needs, and I would have never met several people. We also depend on frank communication with our missions host for security reasons. And the respondent is right, this can come to fruition only through close interaction. They are the ones listing to the local news and the risks involved. Sometimes, missions require the mission leader and the church host receiving the mission to be in close interactions.

Medical clearance from primary care physician before traveling

It is essential to know that serving in a country like Haiti doesn't come with zero risks. Haiti lacks many things, especially in the health department. In a country that I described the

46. Quote from team member #4, in a written response, received January 2021.

way I did, everyone knows it is wise to serve there. That's why, in that guidebook draft evaluation, the same respondent advised that everyone on the trip should make sure that "they have some type of mission coverage (insurance) to protect themselves in case of a situation." Again, this is an essential piece of protection when going to Haiti. The health care system in Haiti is not good. I mentioned a trip participant, a nurse who led many health education sessions and provided first-care aid to people diagnosed with chronic ailments. She didn't understand why Haiti's government was incapable of providing basic healthcare needs to its citizens. She went to say, "Haiti is such a devastated country where most resources remain inexistent."[47] Indeed, the healthcare challenges are extremely complicated. Short-term missions participants need to be aware of that as they contemplate serving in Haiti.

I made it a requirement of participation to have medical clearance and take all the necessary shots to protect participants from contracting viruses and other pertinent diseases. There is already a perception on people mind's when serving in a poor country. To avoid contracting tuberculosis, hepatitis, malaria, and other related diseases visiting a doctor, and a travel health clinic has always been one of my requirements. I will continue demanding this for all participants so that they will be safe and secure. On the plus side, we have never had a team member catch anything dangerous to their health. Again, this is a valid point the respondent made in his evaluation, which is in lockstep with my approach and continues to be consistent even now, as I am leading trips to Israel.

Mission scope

The mission scope is critical when we are team leaders. This section is more relevant to trip coordinators like me to know when we hit the limit. Haiti is a vast place compared to other countries in the Caribbean. The immensity of the country's need is not even something we can begin in this section again. We have already demonstrated how misery, pain, and suffering are current and ruining innocent lives, including children, orphans, and pregnant women. With all of that said, a mission scope still needs to exist, and as a respondent put it:" focus on it," because there will never be enough in Haiti. Not only did this respondent's evaluation focus on the need to have a mission scope—what's possible and what isn't, but there also needs to be a clear plan of execution. He said: Focus on what you plan to execute so that when you arrive on the ground, you do not sidetrack with too many requests."[48] That's so true; in the absence of a mission scope and a plan, we may end up thinking that we did not do enough to serve the people. You may also think that you fail because you did not address all the needs. This is why I mentioned earlier in the guidebook; assessment is as essential as scope and plan. When you assess the needs, you know what is possible to do, then you determine the scope—what you can do to serve—then you execute the plan.

47. Quote from team member #5, in a Google docs response, received January 2021.

48. Team member #4, written response.

This approach is key, in helping people against feelings of guilt for not doing enough. The same respondent said, "Avoid measuring what you have accomplished and the impact of the mission on the community. Leave up to God." There should not be a sense of guilt in any missionary for what is not done, if you assess, you establish the needs, come up with a scope, and execute the plan. The rest will be left to God because he is everything, and he alone can satisfy anyone abundantly. To the respondent's credit, he concurred with me that "The needs of Haiti are greater than we can provide/have resources."[49] That is the point I echoed in an earlier section in the thesis and in the guidebook. Nobody will ever be able to get rid of the inhumane living conditions of the majority of Haitian society. As Christians, when we see a person living in a bad situation and cannot help, there is a temptation to feel guilty. It is not only a matter of good Christians feeling that way. A decent human being can feel like that as well. But nowhere in the Bible says guilt is the remedy when one feels powerless to help fellow human beings. The remedy is to pray for the people suffering, be generous toward them when we can, and serve them in any shape or form when the opportunity arises.

Team collaboration

You may notice that a respondent who read the evaluation commented that interaction with the local leaders is important. Team collaboration among leaders and team members is also important. When we go on foreign soil, we need to practice many useful disciplines. We need to activate our listening skills, good manners, humility, and sense of kindness and generosity. These disciplines when adopted, foster mutual respect, understanding, good working collaboration, mutual contribution, and a sense of ownership. I'll start with the sense of ownership that is fostered from God's collaboration. By ownership, nobody feels they went to serve by a mere invitation from a team member. In a good collaboration, ownership is the experience of feeling that we all have a stake in the work that God calls us to do. The members must feel they did not come for the leader or are subject to the leader's ruling.

That's why I think that good collaboration on a mission trip comes from good listening, humility, and understanding, among other life's disciplines. In one of the guidebook's evaluation, one respondent offered the following advice: "Act always as a team so that there is coordination on what the group can do as a whole rather than individually." So, here the point is that, to foster a good collaboration and minimize the sense of selfish motives in participating, good coordination must be envisaged. When there is good coordination, coupled with unselfish motives, where everybody is helping out in the name of Lord and Savior Jesus, the perception of "who's the boss" and who's not the boss" decreased or is a thing nonexistent. Coordination is not a carte blanche to be bossy; it is good to ensure that all the team members are on the same page. All understand the work they have at hand to do. All need to activate their listening skills and their understanding for collaboration.

Registration with the State Department

49. Team member #4, written response.

Whether I am planning trips to the Holy Land—in Israel or Haiti, security is my number one focus, and only second to making sure help gets to the people God wants us to serve. A general rule I have been adopted is to register all travelers to the US State Department on my team. There have been bumps on the road, sometimes when I want to be consistent in doing that. For example, I remember instances in which too many members on the trip tend to deter me from fulfilling this important responsibility. When I think about 50 + people traveling with me, I am thinking about last year's trip, where I had to register all of them, plus myself. It is a very time-consuming task, but it is important. As a leader, you cannot skip an important step that can potentially protect the travelers. Admittedly, on last years' trip, I did not do it for everybody, as time would not permit it. Instead, I urged those who could to register for themselves. After all, it benefits them first. But I never had 50 people on Haiti's trip. And this paper is not about Israel.

But I consider Israel's trip as a short-term mission as well, because I had to fulfill all the security, organizational, travel, coordination, medical, and relational related steps as I was traveling to Haiti. I took Israel as an example of how it is always incumbent on the team leader to ensure good coordination that results in security and safety for participants. On all Haiti's trips, people were registered with the State Department. Why is it so important to register? As is in any foreign state, where travelers are not registered in their destination's local country, a registration with one's country is a good indicator of one's whereabouts. It is very similar when one is traveling with an airline. The company has a lot of information about their travelers, including their whereabouts. The same thing applies here. Your local government (in that case: the US government) will know what country you currently are in. Suppose there is any security issue and your government knows you are. In that case, they can inquire about your safety and make sure the local power in the foreign land gives you all necessary protection, security, and needed care. This is the rationale behind registering on all your trips. This task is a shared responsibility between the mission team leader and the participant.

Trip planning

This one is huge. Anyone knows when they are traveling, they need to plan the trip. This is true both for the team member and the leader. I will explain why later. But, why is planning key? It is key because you don't want to travel to a place to serve, and the people end up serving you. One may ask, how is that possible? The answer is not too far; it is intrinsically embedded in the motivation of good planning. Good planning consists of layers. Good planning is when people activate their listening skills and coordinate with the team leader and, in the spirit of good collaboration, follow the steps into ensuring good planning.

Step 1:

1) Visit a travel health clinic.
2) Seek medical clearance from your primary care doctor.
3) Register with the State Department (if the leader is unable to do it).

There are obviously other things to do; those are considered as step 1.

Still in the spirit of good planning,

Step 2:

1. Participate in the orientation.
2. Participate in fundraisers (either in the dinner gala, concert, or other forms to generate funds).
3. Invite family members, friends, and colleagues:
   a. to participate
   b. to give
   c. to support your spirit of service.

We had many participants who wanted to serve but needed validation by loved ones, friends, or family members. Good planning also takes this into account.

Step 3.

1. Do research about the country you will serve?
2. Ask the team leader what you can do to enhance the trip socially, spiritually, and financially.
3. Register with your denomination/executive mission leader.
   Ensure your passport is up to date (not something people need to do at the last minute).
4. Bring the right clothes and the right amount.

We've found that many times, people bring more than they need with them on the trip. It is often a hurdle to cope with having many things they do not need. That's why our advice to travelers are:

Step 4:

1. Do not give anything away while you are still serving (always give away unneeded items or gifts on your last day of the trip.
2. Do not ask anyone to change your money into local currency (always communicate your need with your team leader, because most often, s/he knows who's who.
3. Do not leave the hotel without telling your leader or don't leave at all, since it's not safe)
4. Always leave the hotel in a group.
5. Do not mingle with people you don't know.
6. Do not interfere in local politics with anyone (unless you know the people or person share your political views).
7. Do not trust anyone (except the people you know).

I have many experiences traveling with people. We have never had a bad experience. But we know others that did.

In the spirit of good team and personal planning, future trip goers should consider the following steps:

Step 5:

1. Bring over-the-counter medications as well as your prescribed medications.
2. Bring snacks in your suitcases (preferably healthy ones). Avoid bringing perishable items.

3. Bring enough cash (avoid credit card or traveler checks use-- as the local currency might put you at a disadvantage financial position, where you spend more than if you were using cash).
4. Do not let anyone hold your wallet or bag. (unless it's a trusted person or the team leader)

On all the trips in Haiti, I hold everybody's passport. I turn them into the hotel's owner, who puts them in a safe box. That has tremendous value because you do not want to lose your passport as you can have a lot of red tapes to break through and get proper documents to travel in any place like these. This has nothing to do with one anticipating something will go wrong. It's just taking an extra layer of precaution.

Good planning also requires that travelers check with their team leader or with the airlines to make sure they know about:

Step 6:

1. trip cancellations
2. fines that resulted from missing a trip
3. luggage fees
4. airlines' 1-800's phone numbers

Certain planning goes into going to missions that weigh heavily on the traveler, not on the trip leader. The trip leader cannot feed all the needed information about the country we are going to serve. One of the respondents who participated in the guidebook draft evaluation thought that I should have given more historical context about Haiti and the people. Maybe he's right, but I did that in the guidebook. The volume would be more significant, more difficult to dissect and follow. The plan all along in writing the thesis project was to place Haiti's historical context in the first chapters to provide more context before the reader reads the chapters and why the topic is chosen. I have a historical context about Haiti. I just don't it, where the respondent anticipated. I am advising anyone going to any place for the first time, google the area and learn about it. This same idea applies. If anyone decided to serve in Haiti or any location worldwide, do some research and diminish the load on the leader's shoulders.

Leadership coordination

When planning anything, two things are important: leadership and good coordination. When I think about coordination in leadership, I am thinking about delegating. I did a lot of that. Before I talk about delegating tasks, let us establish the tasks that require delegating volunteers to do them. On all of our trips, we touched on several small projects, which I'd like to make available for people to see; when going on short missions trips, some tasks need to be accomplished. And the only satisfaction that accompanies holistic mission calling is when we perform the tasks we set out to accomplish. The question is, what were the tasks at hand? Working in construction, which included, not limited to, cleaning, painting, soldering, masonry, roofing, patching, installing blocks, etc.… Another critical aspect of our work was working in a health clinic, teaching, preaching, distributing goods, US cash, school supplies, over-the-counter

medications, clothing etc… One person could not do all these things. I needed to depend on the members to help with all of those tasks.

Hence, good coordination requires leadership for a good project outcome. I place a delegate over each different project at different sites. We rarely had joint sessions on Haiti's trips, where other people are doing different things on the same site. If I recall well, we had a construction site for people who could work in construction. We had a site for teaching, for people who had the skills for teaching. We had a health clinic site for health professionals skilled to perform this kind of work. We also hard sites where people are forming leaders, women, young people through a workshop. We served different churches on the same trip to give a few selected churches an opportunity. I had a leader leading each of those projects, and everyone was pleased with the coordination. So, when people are multitasked, the work is plentiful, good leadership coordination is present, more people are served, transformed, and come to know Christ in a new dimension. In return, the gospel of salvation is expanded, and God is glorified. For the gospel to preach in an impactful fashion, there needs to be that paradigm shift called, in this paper, short-term holistic missions. I vehemently support my assertion that only a holistic mission will work in Haiti. The emphasis of this point is important because the readers of this guidebook may know that this is the position of the guidebook's author. This brings me to my conclusion.

CONCLUSION

Successful Mission in Haiti Includes Social Care

I am aware that many mission groups or churches go to Haiti every year. So do I. As we can imagine, and as I know for a fact, not all of these groups or churches approach mission planning in the same way. My mission team believes that we cannot conduct a mission in a country like Haiti without holistically helping the needy. The spiritual mission alone does not work and will not work, especially at the time of the writing of this guidebook. The socio-economic and political conditions are going from bad to worse. The majority of observers consider that it is at its lowest in 200 years. Some groups believe in holistic missions; others do not think about that. I witness some churches that believe social tasks are for governmental or civil entities, not for the church. I want to address that in this section.

No mission planning that doesn't include a social aspect will succeed according to Haitian expectations. I may not answer all the questions, but I know to succeed spiritually, a mission trip has to succeed socially. Because we serve a society whose physical life requires as much attention and care as the soul, any group or church planning a short-term mission to Haiti must be mindful that the people expect that you serve them holistically. A holistic short-term mission approach needs to be considered to bring spiritual transformation and social relief. Short of that, the mission will not reflect those that I articulated based on the scriptures, nor will it bring sinners to Christ with as much motivation as if the missiology concept approach was holistic. So, the mission approach that pleases God, which rewards men, impacts life is the missiology concept that brings both spiritual transformation and social relief.

When I speak about the mission approach without social relief as being deemed unworkable, it doesn't nullify the other methods. This guidebook argues that bringing spiritual

transformation and social relief requires a holistic mission approach. The approach defended in this guidebook resounds on the biblical, theological, and ethical grounds that each human being needs to be cared for on the premise that the soul, body, and spirit are equally important in God's eyes. The mission approaches that do not include social care as an essential element in their mission planning are not workable because they need to feel the gospel in their entire lives.

How do I know the non-holistic approach to mission in Haiti doesn't work? Here, the expectation is dictated by human satisfaction. That means each Haitian receiving the gospel expects a small gift at the time of receiving the gospel. What can a small donation of $1 or $ 2 do to solve poverty issues or hunger? The question that is more important to ask is why it is even a debate whether or not we include it in the mission budget if it is that small. The problem here is not to solve all issues in Haiti – this project doesn't advocate for that. Nor do I ask future trip goers to go that route. The focus of this project is on how we can make a difference in Haitians' spiritual lives, and for them, that includes social relief.

May this document help short-term mission coordinators prepare more strategically to meet some urgent social challenges in choosing Haiti as a mission field. May the Church of Jesus Christ embark on a new vision of sending people on the mission field, where is a disparity in the access of both the gospel and food. Mission budgets need to include a provision to take care of the people's sending to missions and feed the people where they are headed to missions. Many people are hungry for the gospel and are also hungry for food. Hence, we have the same group dying from their sins and dying from hunger. Both are real concerns that require genuine attention from local and universal church leaders. There cannot be a clearer choice than to address existential threats to human survivability, which is dying from sins and dying from hunger. This is where there is legitimate validity of the argument this paper is making.

Spiritual Transformation and Social Relief Short-term Missions Guidebook

Passage for Reflection

Missionaries are Salt and Light

"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn,
for they will be comforted.
Blessed are the meek,
for they will inherit the earth.
Blessed are those who hunger and thirst for righteousness,
for they will be filled.
Blessed are the merciful,
for they will be shown mercy.
Blessed are the pure in heart,
for they will see God.
Blessed are the peacemakers,
for they will be called children of God.
Blessed are those who are persecuted because of righteousness,

for theirs is the kingdom of heaven. “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.”

Matthew 5:1-22

May God bless the readers, and may he bless the poor.

BIBLIOGRAPHY

Archibold, Randal C., and Somini Sengupta. "U.N. Struggles to Stem Haiti Cholera Epidemic." *The New York Times*. April 19, 2014. Accessed September 6, 2020. https://www.nytimes.com/2014/04/20/ world/americas/un-struggles-to-stem-haiti-cholera-epidemic.html.

Arthur, Eddie. "What Exactly is Short-Term Mission?" Kouyanet. December 10, 2018. Accessed June 3, 2020. https://www.kouya.net/?p=9436.

Barr, Judy. *Overseas Short-term Service*. Wheaton, IL: Short Terms Abroad, 1969.

Barton-Dock, Mary. "Haiti 2030: A country without extreme poverty." July 15, 2014. Accessed September 6, 2020. https://www.worldbank.org/en/news/opinion/2014/07/16/haiti-2030-un-pays-sans-pauvrete-extreme-catastrophes-naturelles.

Bevans, Stephen B., Darrell L. Guder, Ruth Padilla DeBorst, Edward Rommen, and Ed Stetzer. *The Mission of the Church: Five Views in Conversation*. Ed. Craig Ott. Grand Rapids: Baker Academic, 2016.

Bevans, Stephen B., and Roger Schroeder. *Constants in Context: A Theology of Mission for Today*. American Society of Missiology Series, no. 30. Maryknoll, NY: Orbis Books, 2004.

Church Society Study Conference. *Christian Responsibility to Society: A Biblical-Theological Statement*. Newton, KS: Faith and Life Press, 1963.

Clark, Tommy. "Training a Short-Term Mission Team from First Baptist Church of Seminole, Oklahoma, for a Mission Experience to Increase the Practice of Spiritual Disciplines and Missions Involvement." Diss., Asbury Theological Seminary, 2006.

Comblin, José. *The Meaning of Mission: Jesus, Christians, and the Wayfaring Church*. Maryknoll, NY: Orbis Books, 1977.

Das, Rupen. *Compassion and the Mission of God: Revealing the Invisible Kingdom*. Carlisle, Cumbria, UK: Langham Global Library, 2016.

de Vastey, Baron. *The Colonial System Unveiled*. Liverpool, UK: Liverpool University Press, 2016.

Dearborn, Tim. *Short-Term Missions Workbook: From Mission Tourists to Global Citizens*. Downers Grove: InterVarsity Press, 2010.

DeYoung, Kevin, and Greg Gilbert. *What Is the Mission of the Church?: Making Sense of Social Justice, Shalom, and the Great Commission*. Wheaton, IL: Crossway, 2011.

Dureus, Edsel. “Equipping Short-Term Mission Team Leaders for Effective Mission Trips.” D.Min. Diss., Dallas Theological Seminary, 2015.

Fanning, Don. “Short Term Missions: A trend that is growing exponentially.” Liberty University Center for Global Ministries. 2009. Accessed June 3, 2020. https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1001&context=cgm_missions.

Forward, David C. *The Essential Guide to the Short-term Mission Trip*. Chicago: Moody Press, 1998.

Fritz-Krockow, Bernhard, Eric Verreydt, Werner Keller, and Randa Sab. “Haiti: Selected Issues.” International Monetary Fund Staff Country Report No. 01/04. Washington, D.C.: International Monetary Fund, 2001. https://www.elibrary.imf.org/doc/IMF002/03067-9781451954654/03067-9781451954654/Other_formats/Source_PDF/03067-9781452731674.pdf.

George, Augustin. *Gospel Poverty: Essays in Biblical Theology*. Chicago: Franciscan Herald Press, 1977.

Gibson, Tim, and Steven C. Hawthorne. *Stepping Out: A Guide to Short Term Missions*. Seattle: YWAM Pub, 1992.

Global Connections. “Code of Best Practice in Short-Term Mission.” 2016. Accessed June 3, 2020. https://www.globalconnections.org.uk/sites/ newgc.localhost/ files/codes-and-standards/stm_cbp_2016_v2.pdf.

Global Health. “One Year Later: Haiti Public Health System Rebounds with Help from US, Other Partners.” CDC.gov. September 22, 2015. Accessed September 6, 2020. https://www.cdc.gov/globalhealth/countries/haiti/stories/haiti_public_health_system.html.

Gold, Herbert. *Haiti: Best Nightmare on Earth*. New Brunswick, NJ: Transaction Publishers, 2001.

Green, Joel B., Jeannine K. Brown, and Nicholas Perrin, eds. *Dictionary of Jesus and the Gospels*. 2nd ed. IVP Bible Dictionary Series. Downers Grove: InterVarsity Press, 2013.

Greene, H. Leon. *A Guide to Short Term Missions: A Comprehensive Manual for Planning an Effective Mission Trip*. Waynesboro, GA: Gabriel Pub. 2003.

Guinan, Michael D. *Gospel Poverty—Witness to the Risen Christ: A Study in Biblical Spirituality*. New York: Paulist Press, 1981.

Guthrie, Stan. *Missions in the Third Millennium: 21 Key Trends for the 21st Century*. Carlisle, Cumbria, UK: Paternoster Press, 2000.

"Haiti: A Brief History of a Complex Nation." University of Kansas Institute of Haitian Studies. Accessed September 6, 2020. https://haitianstudies.ku.edu/haiti-history.

Hanks, Thomas D. *God so Loved the Third World: The Biblical Vocabulary of Oppression*. Maryknoll, NY: Orbis Books, 1983.

Hesselgrave, David J. *Paradigms in Conflict: 15 Key Questions in Christian Missions Today*. Ed. Keith Eugene Eitel. 2nd edition. Grand Rapids: Kregel Academic, 2018.

Hesselgrave, David J., Donald McGavran, and Jeff Reed. *Planting Churches Cross-Culturally: North America and Beyond*. 2nd ed. Grand Rapids: Baker Academic, 2000.

Hesselgrave, David, and Ed Stetzer, eds. *MissionShift: Global Mission Issues in the Third Millennium*. Nashville: B&H Academic, 2010.

Hodges, Melvin L. *On the Mission Field: The Indigenous Church*. Chicago: Moody Press, 1953.

International Monetary Fund Western Hemisphere Dept. "Haiti: Poverty Reduction Strategy Paper." Washington D.C.: International Monetary Fund, 2014. Accessed December 23, 2020. https://www.imf.org/en/Publications/CR/Issues/2016/12/31/Haiti-Poverty-Reduction-Strategy-Paper-41617.

Jackson, Jamila Rauf. "A Practical Theological Approach to Missions? Furthering the Missio Dei through Effective Short-Term Mission Planning in African American Baptist Churches." Ph.D. Diss., St. Thomas University, 2015.

Kaiser, Walter C. *Mission in the Old Testament: Israel As a Light to the Nations*. 2nd ed. Grand Rapids: Baker Academic, 2012.

Kirk, J. Andrew. *What Is Mission? Theological Explorations*. Minneapolis, MN: Fortress Press, 2000.

Köstenberger Andreas J. *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church*. Grand Rapids: W.B. Eerdmans, 1998.

Kruschwitz, William Curtis. "Mission Formation Experiences: Reframing Short-Term Mission Trips for Holistic Spiritual Formation." Waco, TX: George W. Truett Theological Seminary, Baylor University, 2014.

Lohfink, Norbert. *Option for the Poor: The Basic Principle of Liberation Theology in the Light of the Bible*. 2nd ed. N. Richland Hills, TX: Bibal Press, 1995.

Luhrmann, T. M. "Mind and Spirit: A Comparative Theory About Representation of Mind and the Experience of Spirit." Journal of the Royal Anthropological Institute 26, no. S1 (2020): 9–27.

Luther, Martin. “Treatise on Christian Liberty.” 1520. Accessed December 22, 2020. https://history.hanover.edu/courses/excerpts/165luther.html.

McGrath, Alister E. *Christian Theology: An Introduction*. 6th ed. Newark: Wiley-Blackwell, 2016.

Millspaugh, Arthur C. *Haiti Under American Control 1915-1930*. Boston: World Peace Foundation, 1931.

Mitchell, Harold. *Caribbean Patterns: A Political and Economic Study of the Contemporary Caribbean.* 2nd ed. New York: Wiley, 1972.

Mombrun, Reginald. *Haiti: A Primer on its Revolution and Diaspora*. Durham, NC: Carolina Academic Press, 2015.

Myers, Bryant L. *Engaging Globalization: The Poor, Christian Mission, and Our Hyperconnected World*. Grand Rapids, MI: Baker Academic, 2017.

———. *Walking with the Poor: Principles and Practices of Transformational Development*. Revised and expanded ed. Maryknoll, New York: Orbis Books, 2011.

Nicholls, David. *From Dessalines to Duvalier: Race, Colour and National Independence in Haiti*. Rev. ed. New Brunswick, NJ: Rutgers University Press, 1996.

Nissen, Johannes. *New Testament and Mission: Historical and Hermeneutical Perspectives*. Fourth ed. Frankfurt: Peter Lang, 2006.

Occhipinti, Laurie A. *Making a Difference in a Globalized World: Short-Term Missions That Work*. London: Rowman & Littlefield, 2014.

Payton, Robert L., and Michael P. Moody. Understanding Philanthropy: Its Meaning and Mission. Bloomington: Indiana University Press, 2008.

Peterson, Roger P., Gordon D. Aeschliman, R. Wayne Sneed, and Kim Hurst. *Maximum Impact Short-Term Mission: The God-Commanded, Repetitive Deployment of Swift, Temporary, Non-Professional Missionaries*. Minneapolis: STEM Press, 2003.

Podur, Justin. *Haiti’s New Dictatorship: The Coup, the Earthquake, and the UN Occupation*. London: Pluto Press, 2012.

Rahner, Karl. *Pastoral Theology*. Vol. 3. The Pastoral Mission of the Church: Concilium Theology in the Age of Renewal Series. Glen Rock, NJ: Paulist Press, 1965.

Richter, Don C. *Mission Trips That Matter: Embodied Faith for the Sake of the World*. Nashville, TN: Upper Room Books, 2008.

Salter, Martin C. 2017. “An Exegetical Definition of Missional Ethics.” Ph.D. Diss., University of Aberdeen, 2017.

Sanford, David R. *Short Term Missionary Services Manual*. Pasadena, CA: Association of Church Missions Committees, 1976.

Scanlon, A. Clark. *Missions Today: Biblical Basis and Strategy. Ministerial Training by Guided-Study*. El Paso, TX: Carib Baptist Publications, 1977.

Schillebeeckx, Edward. *The Mission of the Church*. New York: Seabury Press, 1973.

Senior, Donald, and Carroll Stuhlmueller. *The Biblical Foundations for Mission*. Maryknoll, NY: Orbis Books, 1983.

Shenk, Wilbert R. *The Church in Mission*. Mennonite Faith Series, 15. Scottdale, PA: Herald Press, 1984.

———. *The Transfiguration of Mission: Biblical, Theological & Historical Foundations*. Missionary Studies, No. 12. Scottdale, PA: Herald Press, 1993.

Smith, Mitzi J., and Lalitha Jayachitra. *Teaching All Nations: Interrogating the Matthean Great Commission*. Minneapolis: Fortress Press, 2014.

Smith, Patrick Bellegarde. *Haiti: The Breached Citadel*. Rev. ed. Toronto, ON: Canadian Scholars Press, 2004.

Stearns, Richard. *The Hole in Our Gospel: What Does God Expect of Us? The Answer That Changed My Life and Might Just Change the World*. Special ed. Revised & Updated. Nashville: W Publishing Group, 2019.

———. “Solving Poverty is Rocket Science.” Christianity Today. July 8, 2013. Accessed December 23, 2020. https://www.christianitytoday.com/ct/2013/july-web-only/solving-poverty-is-rocket-science.html.

Taft-Morales, Maureen. “Haiti’s Political and Economic Conditions.” Congressional Research Service. Updated March 5, 2020. Accessed September 6, 2020. https://fas.org/sgp/crs/row/R45034.pdf.

UN News. “UN’s Ban Apologizes to People of Haiti, Outlines New Plan to Fight Cholera Epidemic and Help Communities.” December 1, 2016. Accessed September 6, 2020. https://news.un.org/en/story/2016/12/ 546732-uns-ban-apologizes-people-haiti-outlines-new-plan-fight-cholera-epidemic-and.

Van Cise, Martha. *Successful Mission Teams: A Guide for Volunteers*. Birmingham, AL: New Hope, 1996.

Van Rheenen, Gailyn. *Missions: Biblical Foundations and Contemporary Strategies*. Grand Rapids: HarperCollins Christian Publishing, 2014.

Vicedom, Georg F. *The Mission of God: An Introduction to a Theology of Mission*. The Witnessing Church Series. Saint Louis, MO: Concordia Publishing House, 1965.

Weinstein, Brian, and Aaron Segal. *Haiti: The Failure of Politics*. New York: Praeger Publishers, 1992.

Wilson, Jesse R. *Missionary Mosaic*. New York: American Baptist Foreign Mission Society, 1944.

The World Bank. "Overview." Last updated May 1, 2020. Accessed September 6, 2020. https://www.worldbank.org/en/country/haiti/overview.

Wright, N. T. *For All God's Worth: True Worship and the Calling of the Church*. Grand Rapids: Eerdmans, 1997.

PERSONAL
Born: May 14, 1964, Haiti
Parents: Deceased Mr. and Mrs. Sylvestre Auguste
Married: Rosenie Auguste
Children: Danessy, Danika, and Raimi

EDUCATION

Doctor of Ministry, Pastoral Theology in Practice, Gordon-Conwell Theological Seminary, South Hamilton, MA, July 2017 - Expected January 2022

Master of Divinity, Gordon-Conwell Theological Seminary, South Hamilton, MA

Master of Science in Administrative Studies, Boston College, Chestnut Hill, MA

Clinical Pastoral Education (CPE), New England Baptist Hospital, Boston, MA

University of St. Maarten, Diploma in Computer Literacy, St. Maarten, Netherlands, Antilles

---

MINISTRY EXPERIENCE

- Chaplain, New England Baptist Hospital - Sept. 2016 – Present
- Board of Directors–The Children of L'Asile, Melrose, MA - April 2015 – Present
- Regional Coordination–The Haitian Alliance Churches of ABCUSA - Nov. 2013 – Present
- Organizer/Visionary-Haiti Summer Mission Trip - May 2011 - Present
- Executive Director–Haitians American Baptist Ministers Alliance (HABMA) - May 2010 - Present
- Board of Trustees-The Massachusetts Baptist Charitable Society - Sept. 2010 - Present
- Talk Show Host-radio programming - January 2006 - Present
- Liaison–American Baptist Churches of Massachusetts (TABCOM) - Feb. 2007 - 2018
- President–Massachusetts Baptist Charitable Society (MBCS) - Sept. 2013 – 2017
- Board of Directors–The Massachusetts Baptist Multicultural Ministries - Jan. 2009 - 2016
- Pastor, Pierre Angulaire Baptist Church – April 2002 - 2016
- Vice-President Elect - The Massachusetts Baptist Multicultural Ministries - April 2015 - 2015
- Vice-President–The Children of L'Asile, Melrose, MA - May 2013 - 2015
- Board of Directors–North Shore Rescue Mission, Everett, MA - July 2008 - 2015
- Vice-President–The Massachusetts Baptist Charitable Society (MBCS) - Sept. 2010 - 2013